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The Christian Statesman

PUBLISHED MONTHLY

THE THIRD WORLD'S CHRISTIAN CITIZENSHIP CONFERENCE
VICTORY WEEK, NOV. 9-16, 1919
PITTSBURGH, PA., U. S. A.

The Christian Statesman will print a full report.

PROTEST AGAINST REMOVAL OF THE
LIQUOR BAN * * * * FACTS ABOUT THE
BIBLE IN THE PUBLIC SCHOOLS * * * *
A MILLION DOLLAR AGE * * * * AMERI-
CA AND FIUME * * * * NATIONAL SOV-
EREIGNTY * * * * FIGHTING FOR THE
SABBATH IN NEW JERSEY * * * * MOR-
MONS IN KHAKI.

NOTES BY THE WAY

From Dr. James S. Martin in Europe

JUNE, 1919

PRICE: TEN CENTS

Publication Bldg., Pittsburgh, Pa.

THE CHRISTIAN STATESMAN

PUBLISHED MONTHLY BY

The National Reform Association

HEADQUARTERS, 209 NINTH STREET
PITTSBURGH, PA.

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June

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Send all ITEMS OF NEWS and CONTRIBUTED ARTICLES to the Editor,

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Room 606 Publication Bldg.

209 Ninth St., Pittsburgh, Pa.

Entered as Second Class matter July 30, 1906, at Pittsburgh, Pa., under Act of Congress
of March 3, 1879.

Third World's Christian Citizenship Conference

PITTSBURGH, PA., U. S. A.

ARMISTICE WEEK, NOV. 9-16, 1919

Its Nature

1. **A conference, not a convention** whose action is binding on participants, but an assembly for promulgation of ideas, comparison of views and possible formulation of suggestive plans of action.
2. **A citizenship, not an ecclesiastical, conference.** Those taking part in its deliberations will speak and act as citizens. It will in no way deal with church creeds. It is to be a conference in the realm exclusively of citizenship.
3. **While in no sense ecclesiastical, it is distinctly Christian.** It will be conducted on the basis of the principles of Christianity, in their application to industrial, social, civil and political questions.
4. **It is not for one but for all nations—a veritable world's gathering.** There is today a world opinion and a world conscience, forming a world tribunal to which all nations are more or less amenable.
5. **It is to be the third of its kind and is therefore no experiment.** At the first, in 1910, seven countries were represented on the program and 1,500 were in attendance; while at the second, in 1913, seventeen countries were represented on the program and fully 15,000 were in attendance. No building in the city of Portland, Oregon, where the latter was held, was sufficient to accommodate the audiences and resort had to be made to the great Multnomah Stadium.

Its Purpose

- 1. To collect and present authentic data as to the actual character of all existing governments, how far this character in Christian lands has been determined by the influence of Christianity; how far it is expressed in and secured by law; and the exact attitude and policy of the native governments in missionary lands.**
- 2. To consider devoutly the present-day political, social and industrial condition of the world, with the distinct and definite purpose of righting with God human society in all these relations in life.**
- 3. To deal with moral problems with which governments necessarily deal—vice and crime of every sort, prison reform, marriage and divorce, polygamy and social impurity, intemperance, the weekly Rest Day, the moral element in public education, capital and labor, Bolshevism, anarchy, war and peace.**
- 4. To discuss the fundamental Christian principles of civil government in their application to governmental moral problems as their only real and final solution.**
- 5. To devise means of effective cooperation between Christian patriots of all nations, including it may be some form of permanent organization and provision for future similar conferences.**

Christian patriots of every name and from all parts of the world are invited and expected to attend.

The largest auditoriums in Pittsburgh are to be utilized for the various sectional and other simultaneous conferences to be held daily for the eight consecutive days this World Assembly is to be in session, November 9-16, 1919—Armistice Week.

Its Program

I—THEMES

1. Ten World Commissions of nine members each—on Capital and Labor, Prison Reform, Intemperance, The Lord's Day, The Family, Social Impurity, Mormonism, Public Education, Immigration and International Peace.

2. Thirteen Special Reconstruction Topics—The Moral Results of the War, The World's Moral Authority, The World Conscience, The Realization of Democracy, The Sanctity of Nationality, The Federation of Nations, Righteousness in International Diplomacy and Treaties, The Prince's Peace, The Doom of Militarism, The Antidote for Bolshevism, Social Justice, Civilization Worth the While, The World to Be.

3. Scores of Other Themes, such as The Supremacy of the Moral Interests of the World, Christianity and Industrialism, Christianity and Socialism, Christian Ideals in Official Life, Moral Interests of the World, Christianity and Industrialism, The Kingship of Christ, Social Expressions of Christianity, Woman's Place in Public Life, The Family and the State, The Sabbath and the State, The Church and the State.

II—SPEAKERS

Representatives from Foreign Countries. The General Superintendent of the National Reform Association with others are now abroad to secure leading representatives of European and Asiatic countries. Among those already secured are: Dr. Charles Merle d'Aubigne, Paris, France, son of the famous French historian; Mrs. Theodore Cory, the distinguished writer under cognomen "Winifred Graham" and Sir Robert W. Perks, both of London, England; Dr. W. M. Rochester and Dr. T. A. Moore, of Canada.

Among those from the United States who have consented to take a place on the program are the Hons. Charles Evans Hughes, Frank J. Cannon, Henry W. Temple, P. P. Claxton, Arthur Capper, Henry Van Dyke and Gifford Pinchot; Drs. Charles E. Jefferson, James A. Francis, Henry Collin Minton, William Parsons, Samuel Zane Batten, Richard Cameron Wylie, Sidney L. Gulick, Charles L. Godell, George A. Stuart, Nicholas Murray Butler, Edwin C. Dinwiddie, Judge W. H. Thomas, B. S. Steadwell, Mrs. Ella A. Boole, Frederick Lynch and Chas. F. Wishart.

EDITORIALS

PROTEST AGAINST REMOVAL OF LIQUOR BAN

A number of the officials of the National Reform Association, in view of the recommendation of President Wilson in his recent message to Congress that the ban against the manufacture of wine and beer be lifted, agreed upon the publication of the following statement:

It is with surprise, regret, and earnest disapproval that we have learned of President Wilson's recommendation to Congress concerning the manufacture of wine and beer. It cannot be viewed otherwise than an alignment in this matter with the liquor forces of our country. It is distinctly antagonistic to the sentiment of the people as represented in the action of forty-five out of forty-eight States in recently ratifying the prohibition amendment to the constitution. It is particularly unwise to reopen this question at the present time, when the country will enter upon permanent prohibition within a few months. It is also out of harmony with the need to economize in the use of food stuffs. We earnestly petition Congress to pass no legislation that will remove or modify the existing ban against the manufacture of wine and beer.

ARGUING ABOUT WHAT IS SETTLED

It is certainly ludicrous to see how the public mind often regards the new amendment to our national constitution. The comments often betray dense ignorance as to what it is and how it came

to be. The humiliation of defeat is hard to bear. It was not fair; they took advantage of the conditions in the war; the thing won't be put through; it won't work and it will be repealed within a year or two; if the soldiers had not been away from home it could not have been done; it was a trick of the fanatics—fanaticism will do anything to win, and so forth and so on.

All this counts for what it is worth—absolutely nothing. The thing has been done. The official declaration has been made. New Jersey, Connecticut and Rhode Island, these great influential commonwealths, may exercise their constitutional right in the constitutional way but whether they concur or refuse they will of course be governed by the three-fourths of the States that have settled the matter.

Mr. Root has not added to the lustre of his great professional reputation but he is within proper professional limits, to be sure. Mr. Palmer, U. S. Attorney General, quotes some one as having said that it used to be "Hires Root Beer," but it is now "Beer hires Root." He should not be criticized for doing the constitutional thing—it is a matter of taste in serving clients. Everything has been done in the regular prescribed constitutional way. There has been no surprise except that the people themselves are surprised to see how largely their constitutional representatives agree that prohibition is the thing the people want, that the brewers have ruled the legislature and run the affairs of the public long enough and that now decency and sanity and sobriety shall have their turn.

M.

A POSSIBLE MISTAKE

We incline to fear that there is real danger that this nation may fall short of its best self in taking final action on the ratification of the League of Nations. This is true whether or not the League and Peace Treaty are inseparably united. Indeed we can scarcely conceive of the final treaty of peace being negotiated in default of some of the essential elements of the League and certainly anything worthy of such a name as "League" must presuppose a settlement of peace.

But there are disturbing forces. Most of these are psychological and exceedingly subtle. Party lines have by no means faded out. Indeed, they show distinct signs of survival and of revival. We rejoice to hear that this is not to be a party question. Some republicans favor adoption and some democrats oppose it: still the evident tendency is toward republican rejection and democratic favor.

We dread the cross-currents of party allegiance on such a big and broad question. Prejudice is often strongest when men themselves are unconscious of its influence upon them. A man says "I know I am not prejudiced. I am entirely impartial and favor only what seems to be right." His disclaimer proves nothing, though he is entirely honest in what he says.

So these senators are human. They are not men unprejudiced but are as other men are. Even presidents are not immune. A senator should not be influenced for or against this League because President Wilson has helped to shape it. There may have been mistakes and there may not. There may have been much politics or ambition or favoritism or not—nothing is perfect under

the sun. As Mr. Wells has said, we should remember that naming difficulties is not necessarily giving arguments.

We favor a League. There is a difference in conception between a "League of Nations" and a "League of Peace." We believe in a League. We hope our nation will be wise enough and fair enough to forget political differences at home and to take counsel together and decide upon that which will not be playing into the hands of autocracy, of the enemies of humanity and peace and progress everywhere. We thank God for many large, wise men in the Senate.

We pray that our nation's God will guide this important body to the wisest conclusions and the truest policies that will make our nation what it ought to be—a mighty leader among the nations for truth and righteousness and peace. M.

NO PRIVATE UNDERSTANDINGS

One of the fine provisions in the League of Peace is that which prohibits private or secret understandings between different state-members of the League. These cliques and alliances and private arrangements are the very things the League should abolish forever. They have been the rich soil for breeding conspiracies and suspicions and plots and counter-plots in the past. If the League of Nations can prohibit this great evil it will justify itself and largely atone for defects on other lines. Diplomacy has often been the scandal of history. The man who can conceal most actual truth and reveal most misleading falsehood is not to be the greatest statesman, at home or away from home. If "an honest man is the noblest work of God," then international rela-

tionships will not display the highest splendors till God's noblest works leave their marks upon these mechanisms. Honesty has nothing to hide, nothing to disguise, nothing to falsify and, too often, when men are expecting falsehoods the surest way to surprise and to deceive them is to tell them the plain simple truth. M.

FACTS ABOUT THE BIBLE IN THE PUBLIC SCHOOLS

The public mind is greatly confused with respect to this matter. Many seem to think that the Bible has been legally excluded from the public school room in almost all parts of our land. The view is widely advocated that Bible reading in the schools is contrary to our system of government. Some seem to rejoice in this alleged fact. Others accept it as the price of freedom and seek other means of moral training for citizenship. Others lament the situation and strive to have the Bible restored to its former place on the teacher's desk or in the hands of the pupils.

The cause of this confusion is not hard to find. Various influences have been at work to produce it. In a number of instances opposition to the use of the Bible in the school room has been successful in securing its exclusion. Every such instance is widely heralded with the implication that its use has been discontinued almost everywhere. In a few instances men high in authority have declared that all religious exercises in the school room are unconstitutional, inconsistent with our system of government, invasions of the rights of conscience, relics of the union of church and State, and so forth. It is inferred by many that all over the land school authorities have made haste to get rid of a custom so highly objectionable as this

custom is said to be. Opponents of Christianity with one voice join in the hue and cry against the old custom; advocates of the parochial school idea unite their voices with those of infidels, and apostles of the Community School program join the unholy alliance and we are almost deafened with the cry that the Bible is cast out of our public schools and can never be restored.

If we are wise we will not believe all that is said by opponents of the Bible in the schools. Friends of Christian education should not become panic-stricken when they hear the broad claims made by the foes of our Christian usages. We are not ready yet to yield our system of education into the hands of secularists and to seek some other device for the most important function of public education.

Two questions are raised by the contentions of the opponents of the Bible in our public schools. First, is the Bible now read to any considerable extent in these schools? Second, is it inconsistent with our system of government to read the Bible or engage in any other religious exercise in the school room? These questions we will now consider. Facts alone will serve for answer.

The Hon. W. T. Harris, Commissioner of Education, in his report for 1896-7, gave the facts as to the use of the Bible in the schools of 808 cities having a population of 4,000 or more. Of these 808 cities 651 reported that the Bible was read and 157 reported that it was not read. Of this latter class 77 reported that its use was prohibited. In addition to Bible reading 536 reported that prayer was also offered. In the year 1905 the Commissioner of Education reported the facts as to the custom in 1,098 cities having a population of 4,000 or more. He

tated that religious exercises were conducted in 830, and were not conducted in 268. They were prohibited in 162. The Bible, including both the Old and the New Testament, was read in 818, the New Testament was read in 800 and the Old Testament in 794. Prayer was offered in 827 and hymns were sung in 915.

The Cyclopedia of Education, consisting of five volumes has in the first volume quite an exhaustive discussion of the question of the Bible in the schools. The substance of the laws and of the judicial decisions bearing on the subject is given. Facts are presented showing the real situation in the different States. The following statement is then made as to the usage throughout our country: "In general then we may say the Bible is read in the public schools of most of our States, but usually only as an opening or closing exercise, in which no comment may be made by the teacher; that whether it shall be read or not is largely determined by the local authorities; that those children who object to attendance on such reading are excused therefrom; that in some States the court decisions prohibit its use in the schools, and that in those where the decisions allow it, the purely formal manner in which it is compelled to be used has detracted from its use a considerable portion, if not all, of the religious and moral value commonly attributed thereto, and that the tendency is to reduce it more and more to a purely literary level." (Vol. I, pp. 376-377).

Under an appointment by the National Reform Association the writer made a pretty thorough investigation of the actual facts in the case and found that the Bible is read in the most of the schools in thirty-five States, and in

many of the schools nearly in all the remaining thirteen. In some States, Pennsylvania for example, the official reports show that it is read in fully eighty-five percent of the schools. These facts answer the first question in no uncertain terms.

The second question, namely, is the reading of the Bible in the school room inconsistent with our system of civil government, is also a question to be answered by facts. It is true that in these modern days a class of superficial thinkers has forged to the front and has also forged a false theory of our system of government according to which neither Bible reading nor anything else of a religious nature can have a place in our public schools. Let the facts therefore speak for themselves. In eleven States and in the District of Columbia the law provides for the use of the Bible in the school room. In ten other States either the courts or the State School Superintendents have decided that the use of the Bible in the school room is lawful. In fourteen other States there are no laws or decisions bearing on the matter, but public opinion sustains the old custom of Bible reading and other religious exercises in the school room. In eight States the courts, the Attorneys-General or the School Superintendents have decided against the custom. In the remaining five the custom varies according to the preferences of the local school authorities. If facts are worth anything in deciding a matter like this they speak very strongly in favor of the idea that the use of the Bible in connection with public school exercises is in perfect harmony with our system of civil government and is not a violation of the constitution of any State.

There is a view of the matter which

has often been presented in the columns of this journal which seems to us to be worthy of vastly more attention than is usually given it, and which if true goes far to settle the whole question. That view may be stated in a series of propositions as follows:

The Bible is not only a book which reveals the way of salvation for individuals, but it also sets forth the conditions of national welfare. It is therefore in a large measure a political book.

The Bible is in no proper sense a sectarian book and cannot be excluded from State institutions under the laws which prohibit sectarianism in those institutions,—unless God its Author is a sectarian God, and Christ the Saviour a sectarian Saviour.

Religion is not exclusively a personal matter but has also its social and political aspects. This is so because the State sustains relations to God as the author of its being, to His law as its supreme rule of conduct, and to Jesus Christ as its supreme Ruler.

Civil government has nothing to do with the religious faith and manner of worship of individual citizens unless they should be characterized by immorality. This is the sense in which civil government has nothing to do with religion.

Civil government cannot avoid having something to do with the national and political aspects of religion any more than an individual can avoid having something to do with those aspects of religion which relate to the individual. Neutrality in each of these cases is impossible. He that is not for is against.

The State needs morality in its citizens. It cannot endure and prosper without it. It is generally conceded that democracy is impossible unless intelligence and morality are prevalent

among the people. Present events prove that no kind of government can be firmly established on any other than a moral basis.

No system of morals worth while can be taught apart from religious sanctions. Without divine authority back of our moral precepts conscience cannot be developed, and without conscience the masses of men will not be restrained from vice and crime.

The State most assuredly has the right to provide for its own security. It has the right therefore to provide for that kind and degree of education which is necessary for its own welfare. This is not a question of mere individual religious training. It relates to another sphere than the ecclesiastical. It touches other interests than the interests of individual souls. It concerns not the salvation of the souls of individuals but the salvation of the State.

Doubtless from the standpoint of the Church individuals need a more extensive religious or theological training than the State is warranted in giving. Let the Church provide for such training as it sees proper. But the Church is not equipped for giving that training which all the youth of the land need to make them good citizens. The State is equipped for it and it is the only institution that is equipped for it.

If the State fails to take up this work it fails in the most important of all its functions. To shirk it because it is beset with difficulties is unspeakable cowardice. To try to shift it over upon the shoulders of the Church is a crime. It is a work that must be done under the supervision and authority of the State itself. The State cannot command the Church to do it, nor supervise the doing of it by the Church. The only feasible plan is for the State to do it itself.

W.

OUTLOOK

It is an hour for men to think in continents. It is an hour for us to pray in world terms. It is a time for million-dollar projects. And the Bible does think in continents. It expresses itself in world terms. It does call for world action. Jesus taught men to pray: "Thy kingdom come"; and that means prayer and action for the whole world. The Word of God never neglects the individual. "The Lord thinketh upon me." Yet the Bible deals much with men in the aggregate; with the family, the community, the church, the nation and the whole world. Jesus was more of a cosmopolitan than He was a patriot. We have duties of a peculiar kind to those nearest to us; but we have also a larger responsibility for the whole world. Christianity is imperial. It aims to dominate the world; and the Christianizing of all men, all institutions, all nations, should be the aim of the Christian and the church, and of men in all their relationships.

A.

The nation as a moral being is under obligation to keep the ten commandments in its sphere as clearly as the individual is in his life.

A The nation should make God supreme in its affairs. It must not follow strange gods or espouse a false religion. It has no right to be secular or indifferent. It must not profane the name of God. It guards the sanctity of the oath in the courts. The nation can keep or break the Sabbath day. Our government repeatedly broke the Sabbath during the recent war; though

there were many emergencies that justified unusual work on that day. The nation can commit murder. Germany did in the war. The nation violates the seventh commandment in its ungodly divorce laws. The nation can steal. It is as wrong for the nation to take territory from a neighbor as it is for the individual to do so. Germany recently stole by the wholesale. She is a colossal national thief. And Germany is not the only nation that has broken the moral law. The nation can violate the sanctity of truth, and regard treaties as scraps of paper. There has been much national falsehood and deceit. A nation can be covetous as well as a man. This sin lies at the root of many wars. The whole ten commandments apply to the nation as certainly as to the individual. God gave this code to the nation of Israel at the foot of Sinai, and not merely to the people composing that nation. God holds nations responsible for the observance of the moral law; and His punishment and reward follow failure or fulfilment. A.

We have been only partly ready as a nation to fulfil the high mission for which the providence of God has opened the door to us in this crucial period of the world's history.

Are

We

Ready?

True, we have acted a noble part; and history will testify to our altruism. We sent our wheat and meat, our ships and guns, our money and machinery, and, immeasurably more, we sent our boys to help hold back the tide of autocratic vandalism; and they helped mightily to turn back that tide. But how much more it would have meant for the glory

of God and the salvation of the world, had we been able at the present time to present to the gaze of the world the vision of a nation completely under the banner of King Jesus, and had sent to the Peace Council men who could have said:—"We come from a wholly Christian government, one in whose constitution is engraven the recognition of the Lord Jesus Christ, the Governor among the nations; one whose officials rule in His name; and one whose laws are conformed to His infallible Word." Then we could have sat down at that peace table with a far higher standard, and with far more assurance that God would guide our national efforts in this most significant hour. But nevertheless God is granting us vast opportunity and great influence for good in the efforts for world readjustment, and our delegates are making an earnest effort for a just settlement. How essential, then, that Christian patriots shall pray that God will guide our great country in this juncture, and will guide our President and all our delegates to the Council that they may stand boldly for God and humanity, for righteousness and justice, for truth and liberty!

A.

It would be a serious mistake to suppose that the church is the only proper agency for reform movements in the world. God is the author of the family as certainly as He is of the church; and He intends that the Christian home shall be one of the reformatory agencies of the world. He has created the State, and He intends that the State shall be one of the prominent agencies for the uplifting of the world. The church cannot possibly carry out all reform work. It cannot put a single bootlegger in jail. It cannot incarcerate a man for bigamy. It cannot en-

act civil legislation for the protection of the rest-day. It cannot provide, also, for the positive work of moral instruction for all the children of the land; for it cannot inaugurate and sustain such a system, nor can it require attendance on the part of the pupil. Both in the direction of reformation and of constructive effort the nation has a direct mission in the establishment of the kingdom of God in the earth; and it is essential for such work that the nation shall be Christianized. A.

Concerning the monetary cost of the war it is said that treasury officials at Washington recently computed that the approximate national debts

Footings of the great warring powers
the total \$175,000,000,000, of
Bill which \$153,000,000,000 has

resulted from the war; that the former Kaiser saddled a debt of \$35,850,000,000 upon his own people before he fled; that an added debt of \$17,048,000,000 he foisted upon the Austrians, while the Hungarians have a war-debt of \$8,695,900,000. The national debts of the "Big Four" allies are estimated as follows: The United States, \$24,824,345,000; England, \$36,178,710,000; France, \$28,462,000,000; and Italy, \$12,618,600,000. Belgium's national debt is somewhere near \$3,000,000,000. The combined Balkan states were compelled by the war to increase their national debts nearly \$2,000,000,000. The national debts of China and Japan can only be estimated, and Russia's debt cannot be ascertained under present conditions. With the completion of the Victory Loan, this article in the Washington Times tells us, the United States will have sold more than \$21,000,000,000 in war bonds. Other nations have borrowed from us more than \$9,000,-

000,000; so that our national debt may not exceed \$15,000,000,000 after the Victory Loan. Yet this is a tremendous increase, and will affect taxation for a long time; and the debts of other leading nations are greater than ours, and comparatively much greater, for they do not possess our resources. Generations yet unborn will be compelled to carry the burdens imposed upon them by the wickedness of those who provoked this war. And the financial loss is the least of our losses from the war.

A.

One of the imperative lessons contained in the present world situation is that of justice. There is always, of

An Hour for Justice

course, room for more mercy and compassion in the world, and man's inhumanity to man has made countless thousands mourn; and vindictiveness should have no place in our hearts toward our fallen national foe. Especially should we, along with our allies, refrain from imposing any unnecessary burden upon women and children, or any who had little responsibility for the recent war. We are to wish good for all men, and to afford them a fair opportunity for advancement. But there is some danger already of our drifting away from a proper conception of the justice demanded in the present situation from the nations which provoked this atrocious war.

In this connection the words of Mr. Isaac F. Marcossou, a writer and lecturer, interviewed in the Hotel Arlington, New York, not long since, are worthy of consideration. He remarked that he had just finished a trip which had taken him twice across the whole United States, and that the most amazing discovery that he made on this trip

was the well nigh incredible fact that America is forgetting the war. He asserted that it is as great a crime to forget the war as not to have fought in it at all; that it is one thing to have won the war and quite another and equally important a matter to see that the war stays won; and that it is a dangerous optimism that finds expression in the sentiment: "We have nothing to fear from Germany. She is down and out." No fallacy could be more costly. Long contact with German propaganda in every neutral country in Europe made him believe that there is a great deal of camouflage about Germany's protestations that she is economically crushed. "On the day that the armistice was signed," Mr. Marcossou is quoted in the New York Times, "she owned nearly a billion of dollars' worth of cotton and wool in Switzerland, much of which I have seen with my own eyes. In Spain she possesses a half billion dollars' worth of rubber and copper. She has practically a monopoly on the Swedish iron ore output." "No first aid," he remarked in speaking of Russia, "to the German economic restoration is more valuable than this vast Slavic treasurehouse practically at her front door."

Testimony from a different quarter but to the same general end comes from Chaplain E. M. Jefferys who has been twenty-three months with the British army in France and the American army of Occupation in Germany. Chaplain Jefferys is quoted in another eastern paper. While at Coblenz he was quartered in the palace of the Kaiser, and the imperial chapel was used for holding services for the American and British soldiers. "I talked with many Germans there," he said. "I must say that I found none in any way repentant for the part they have taken in the war.

They were very frank in telling me that they will come back at us again in ten years time, if the terms of the Peace Conference do not suit them. I find that they have the same reverence for the Kaiser they have always had, and I did not find any of them changed in any way towards him. He seems to be as popular in Germany as ever. They do not seem to be at all sorry for anything they have done in Belgium, and regard their conduct there as a military necessity. The reason given by the German citizenry for the failure of the German fighting machine is that their supplies gave out, and the morale of the German army became weakened; but they do not seem to feel that it was a moral victory for the Allies. They contended right along that it was a war of defence on the part of Germany, and that at no time was Germany the aggressor." These and many other statements constantly appearing in the press from those who have had particular opportunity to ascertain the truth, reveal the danger of "imprudent pity," and the folly of forgetting certain glaring facts that must be dealt with, if the world is to enjoy safety and peace in the days to come.

The New York Times speaking editorially remarks: "It seems to be time to recall a few quite elementary and obvious facts of current international politics, which ought to be fixed forever in every man's memory, but which we have seen are too easily forgotten. Some of these facts are the following: Germany started the war. France was forced into it against her will by German aggression. Every cent spent by France and England and Italy and America—and Belgium—in fighting the war to victory was an expense directly necessitated by Germany's attack on the world. German industries are still in-

tact, German fields are unravaged. French and Belgium industries have been blotted out and French land made untillable wherever the Germans have been. Germany made conquered nations and occupied territories pay her war expenses so far as the most ingenious exactions made possible. If she had won, she would have exacted the rest of her war costs from what remained of France and England and Italy and America, and there would have been no more Belgium. Nobody dares to deny any of these things, but many people seem anxious to forget them. Let us consider carefully just how much it is possible and expedient to collect from the Germans; but let us not forget that they are responsible for what the whole war cost the world, and that the larger the percentage of that debt we can collect the less injustice will be done to taxpayers of the nations which fought in self-defense. And let us remember that several competent observers declare that, however much the Germans talk, they will sign the peace terms that we impose."

The general position of the editor here quoted is exactly right and forcefully put. Of course we must recognize many different roots, recent and remote, whence the war sprang, and that there was some general responsibility for its arising, yet fact is plain that Germany was immediately and overwhelmingly responsible for the war, and for us to forget her accountability and to put on the shoulders of others burdens which she created and is able to bear would be not mercy but injustice. Let us have a just settlement, one tempered with mercy where mercy is necessary, but such an adjustment as will provide peace and mercy and prosperity for the world.

A noteworthy and impressive illustration of the very thing that George Washington had in his mind in speaking his "Farewell Address" is now afforded. He advised his nation to confine itself as far as possible to its own affairs. This is more impossible than it ever was before but the perils are obvious. President Wilson is spoken of in the daily papers as being more than any other the man who could and must speak the final word that would decide the Fiume controversy.

No matter just now who is right, it seems unfortunate that our nation should be thus involved. The "Monroe Doctrine" apportions the Western Hemisphere as our special promise and it is a new thing for us to appear or to function as arbiter in European controversies. Perhaps, however, it is best that it should be so. Perhaps such a cool, wise, impartial judge is needed. America has grown great and greatness has its risks—its perils and its penalties.

The world in its entirety is a unit. As the world grows smaller, as the nations grow larger, they grow closer to each other. America keeps pace or outruns the older nations. God keep this great nation pure, patriotic, clear in vision and strong in heart for Him, for herself and for all the world! M.

We are disposed to believe that the Governor of Pennsylvania, in declining to sign the bill passed by both Houses at Harrisburg excluding German from the public schools of the State has expressed his views in words that will commend themselves to the ripe and

**America
and
Fiume**

**German
Language
In Our
Schools**

sober intelligence of the commonwealth. A larger patriotism will not make the mistake of spiting itself. The war is over. Let us not perpetuate it. What the world wants a League of Nations for is the suppression of the desire or disposition to keep war up. We can afford to be just, if not, indeed, to be generous. Besides, the Governor states that even if we were fighting the Germans again we could do it better if we know their language. Why not? In business, in economics, in social life and in ordinary intercourse why handicap ourselves because Germany was wrong in the great war of 1914-1918? M.

There is an old saying that justice travels with leaden heels but strikes with an iron hand. Germany is now experiencing the truth of this statement; especially the latter part, for, though the war seemed long drawn out, justice has after all not been long delayed. About August, 1914, Germany precipitated upon an unexpected and unprepared world the most terrible war of all human history. Belgian atrocities will never fade from the human mind. On May 7, 1915, Germany sank the Lusitania, not a ship of war, and over 1100 persons perished, including 270 women, 26 girls, and 35 infants. Exactly four years from that date Germany was handed the terms of a peace treaty whose terrible severity is no greater than justice demands, and no greater, probably, than wisdom and righteousness should exact, for her enormous national crimes in connection with the war. It is said that Kaiser William remarked some time ago to a Spanish official that it must have taken a great many vessels to bring such a large num-

**Reaping
the
Whirlwind**

ber of American soldiers to France, and that the Spaniard replied: "No, your Majesty; it took only one—the Lusitania."

Having sown the wind, Germany is now reaping the whirlwind. Among the stipulations of the peace treaty, as given in the press, are:—the restoration of Alsace-Lorraine to France; the reduction of the German army to 100,000 men; all German forts fifty kilometres east of the Rhine to be razed; the German navy to be reduced to six battleships and a few lesser boats; the Heligoland fortifications to be demolished; the Kiel canal to be open to all nations; the Kaiser to be tried; Germany loses much territory; France gains possession of the Saar coal mines; no militaristic societies to be permitted in Germany; an indemnity to be determined before May 1, 1921; an initial indemnity of 20,000,000,000 marks to be paid in gold, goods, and ships.

Against the terms of this treaty the Germans are protesting bitterly, revealing all the more clearly their failure to recognize their culpability in the eyes of the world. Chancellor Scheidemann before the German national assembly asserted: "This treaty is, in the view of the imperial government, unacceptable. I am unable to believe that this earth could bear such a document without a cry issuing from millions and millions of throats in all lands without distinction of party. Away with this murderous scheme." Quite different indeed is the opinion of a French paper, the *Petit Journal* which remarks: "To put it short, although the treaty as it stands does not give those concerned all the compensation they had a right to expect, it is an honorable compromise, and deserves a favorable reception."

Germany has fallen because she forgot God and the rights of humanity,

and determined to crush all who would resist her progress. She is still in darkness and unrepentant, unaware of the greatness of her sins. It has been necessary to clip the talons of this eagle and limit its movements, in order that France, Europe, and the world shall not be called upon to suffer from its ferocity. There is a lesson full of warning here for all nations that forget God.

A.

In his vigorous little book on prayer Mr. E. M. Bounds remarks: "In these days of hurry and bustle, of electricity

and steam, men will not take time to pray. Preachers there are who 'say prayers' as a part of their program, on regular or State occasions; but who 'stirs himself up to take hold upon God?' Who prays as Jacob prayed till he is crowned as a prevailing, princely intercessor? Who prays as Elijah prayed—till all the locked-up forces of nature were unsealed and a famine-stricken land bloomed as the garden of God? Who prays as Jesus Christ prayed as out upon the mountain he 'continued all night in prayer to God?' The apostles gave themselves to prayer—the most difficult thing to get men or even the preachers to do. Laymen there are who will give their money—some of them in rich abundance—but they will not give themselves to prayer, without which their money is but a curse. There are plenty of preachers who will preach and deliver great and elaborate addresses on the need of revival and the spread of the kingdom of God, but not many there are who will do that without which all preaching and organizing are worse than vain."

An Hour For Prayer

Surely the present world situation calls urgently for prayer! It will not be rightly adjusted without prayer; and much prayer. The man who prays is the world's greatest benefactor. It is ours to pray at this time for the Peace Council, and to plead daily with God to guide these men who hold in their hands such tremendous world issues. We should pray for our President, and for Lloyd George, and for Clemanceau; and other world leaders. We should pray for France, that this great baptism of blood shall not have been in vain. We should pray for England, that this great nation may find more fully her place in the providence of God. We should pray for the United States, that our vast influence shall be only on the side of righteousness and truth. We should pray for the new nations rising into independence. We should pray for Germany, that she may find the way of truth and real prosperity. We should pray for the oppressed people of all lands. We should pray for temp-est-tossed Russia. We should pray for China, that her 400,000,000 people may come into the light. We should pray for the enthronement of the Lord Jesus Christ over the nations of the earth, and for every movement that of-fers God as the only solution for the world's ills. We should pray for the Church, that she may be filled with the Spirit, and get the right world vision, and proclaim to the world the full mes-sage of the gospel. Jesus taught men to pray, "Thy kingdom come;" and that petition includes all men, all proper in-stitutions, all nations, the whole world: and the world will never be brought to Christ till God's people pray consistent-ly and in faith for the coming of the kingdom.

A.

A correspondent of the New York Outlook, not a clergyman, but a busi-ness man, protests that the great spiritual forces of the war have not been sufficiently recog-nized. He says:

"Now that the war is over, just see the absence of any gratitude to God. Thanks and no end of praise and grati-tude are given to President Wilson, to the Americans, the Red Cross, and others, with never a mention of thanks to God, in whom and by whom it was all done. Is it because no one recog-nizes the hand of God for righteousness in it all, or because those who do see it are not being heard, or because they are so few they don't count? Is it be-cause no mention was made that it was God's war for righteousness while it was being waged, and now the fruits of it may consistently be apportioned by Mammon? When, where, and how is the Christian spirit to be heard in all this turmoil?"

Ingratitude is a characteristic of un-sanctified human nature. Nine of the ten lepers cured by Jesus showed no sign of gratitude for their great deliver-ance. Only one returned to give thanks to his great benefactor. There are mul-titudes who ascribe the victory in the war to the supremacy of spiritual forces. They know it was not by human might or power alone that the war was won. It was God who gave the victory to our arms. But there are also multitudes who do not see beneath the material surface of things. These do not recog-nize the presence of an overruling, wise and loving Providence in human affairs, and hence the condition of things of which the Outlook's correspondent complains.

—The Presbyterian Witness.

NOTES BY THE WAY

From General Superintendent Dr. James Martin, Overseas to interview the Peace Commissioners at Paris with a view to the introduction of Christian principles in the Peace Pact, and also to secure speakers for the Third World's Conference.

Getting Aboard

This is being written in mid-ocean as we plough the seas half way between New York and Liverpool enroute for Paris. Since we have not yet struck a mine nor been struck by sea-sickness, it occurs to us this may be an opportune time to comply with the request of the editor of the Statesman to "pen him a line or two occasionally for print."

If any fellow-countryman contemplates a trip abroad we have to suggest that he prepare to make at least three trips in advance to Washington to secure his passport; and the same number of trips to New York to get it viséed, if he does not want to spend a full week or thereabouts in the city immediately before sailing, or go through purgatory in three days. It seems to be the aim of government officials generally to make it as difficult as possible, if not indeed altogether impossible, for any ordinary American civilian at least to get to European shores. No doubt there are reasons, probably good and sufficient, for this. We are not criticizing, simply narrating what to us is an apparent fact.

Another matter worthy the consideration of a prospective European traveller is that nowadays vessels leave

American ports much as street cars leave stations—"any old time," regardless of schedule. Notwithstanding we had reserved and paid for a berth on LaLorraine, (scheduled to sail the morning of April 8 from New York to Havre) a full week before leaving Pittsburgh; notwithstanding we followed instructions to the letter to reach New York and report at the French Consul's office three full days in advance of date of sailing to have passport viséed; and notwithstanding the order we carried from the purchasing office for our ticket had plainly written across the face of it 10:30 A. M., April 8, as day and hour of departure of vessel—notwithstanding all this, when we reached the consul's office at 10:20 A. M., April 5, it was only to be informed that the vessel was then leaving the pier. It was poor comfort to be told that it was not as far back to Pittsburgh to wait two weeks for the next French vessel to sail, as it would be back to California for the San Francisco contingency now somewhere enroute to New York to sail on La Lorraine. Refusing to be comforted, we at length secured a refund of money paid in Pittsburgh for our passage and were exceedingly fortunate, in applying at the Cunard Line office, to secure a berth surrendered a few moments earlier on the Orduna, bound for Liverpool

a few days hence. That accounts for our present whereabouts. It means extra expense and also delay in reaching Paris. But anything to "get there."

The English vessel that carries us is very heavily laden with cargo. She has on board 12,500 tons of sugar, to say nothing of much other freight. And all this in addition to about seven hundred passengers. Being so heavily weighted she sails smoothly and steadily. This with a calm sea makes the journey, to date at least, delightful.

The passengers, though chiefly Scotch, Irish and English, represent many nationalities. We have already met and conversed with one or more of the following peoples: French, Belgian, Polish, Italian, Serbian, Australian, Cuban, Chinese, Japanese, Indian, Canadian, Scotch, Irish, English, American. Among these are miners, bankers, manufacturers of various articles, business and professional men generally, students, domestics, soldiers, sailors, consuls and other government officials, etc., etc. It is truly a varied and cosmopolitan company, affording an exceptional opportunity to study firsthand various types of humanity.

We have met some very striking characters. Among these is an Englishman by birth who, for the past forty years, has been a member of the Public Service Commission of New South Wales—one of the three men who in reality govern that commonwealth. He is on the last lap of his sixth trip around the world in his study of the Civil Service of countries other than Australia. As may readily be inferred, he is a walking encyclopedia of world knowledge. In repeated conversations with him we have gained much valuable information about world conditions and peoples. He is an ardent believer in the Civil Service Commissions of England and Aus-

tralia and an intelligent, discriminative and severe critic of the Civil Service in America. And most and best of all, he is an earnest, devout Christian man—a veritable statesman. He has just finished reading "The Collapse of Christless Civilizations" of which he approves most heartily from cover to cover. He will serve on one of the world commissions to report at the approaching conference in the interests of which we are going abroad and may indeed be present in person to speak for Australia. He assures us he will, if his duties permit.

Another interesting character aboard is a Japanese banker from Tokyo who for the past year or thereabouts has been in America studying our banking system and who is now enroute to England to study the system of banking there. Nor has he confined his study while in America to economics. He tells me he has read through not only the Bible but also several commentaries on it. In answer to the query, "Have you accepted Christianity?", he said with tremor in his voice and moisture in his eyes, "Almost so!" Our reply was that of Paul to Agrippa. He conversed most interestingly and intelligently about the influence of Christianity in Japan and gave us the name of the Japanese representative at the Peace Conference in Paris together with a card of introduction to him. His acid test of comparative religions is, "By their fruits ye shall know them." The same we found to be true of his traveling Japanese companions, returning medical students from John Hopkins University, Baltimore.

A third interesting passenger aboard is a young Belgian returning to Antwerp after two years of study of his trade.

or rather that of his father in America. He came across the ocean to gain expert knowledge as a machinist that he might the better enable his fellow-countrymen to reconstruct their devastated land, and is returning with all the enthusiasm of an ardent patriot. Most realistic are his descriptions of how he and the other members of his family, his neighbors and acquaintances fled to Holland when the Germans invaded Antwerp. Laden with all that the human frame could carry, amid death-dealing shot and shell on every hand, he and some of his made their way to neutral territory. The dead bodies of others were left behind to strew the ground—silent witnesses to Hun beastliness.

Nor are we confined to the story of this Belgian lad for our knowledge of German atrocities. Others there are aboard, some as passengers and more as members of the ship's crew, who were eye-witnesses of cruelties inflicted upon Belgian and French youth by German soldiers—cruelties altogether too soul harrowing to put in print. As one listens to them he involuntarily says to himself, truly the "cursing psalms," as they are oftentimes called, are by no means antiquated.

But we must not weary further the readers of the Statesman. Many interesting and enlivening scenes there are aboard to make our trip—thus far at least—a most enjoyable as well as an enlightening one.

Cosmopolitanism

A good place to study human nature as represented by various nationalities is on a nine-day vessel from New York to Liverpool with a cosmopolitan crew and list of passengers. At the conclusion of the journey, the convic-

tion forces itself upon one that, after all, human nature is much the same everywhere and that the Lord hath indeed made of one blood all nations of men to dwell together in harmony upon the face of the whole earth.

When three hundred and fifty men, women and children of fifteen different races can mingle together in peace and harmony for more than a week in conversation, song and sport; when the children can play together and the older ones discuss everything from the latest style of hair dressing on the part of the gentler sex to the reconstruction of a war-stricken world on the part of all, without even the semblance of a difference approaching a disturbance or quarrel of any sort; when all are fed the same food, accorded the same privilege of moving about at will, each seeking his own intimate companions and associates, and all made to conform to the same rules and regulations—when all this can be done, apparently to the satisfaction of one and all with hundreds of different tastes, habits, ideals, callings, plans and purposes, and done in the short space of nine days within limited quarters, why can it not be done by mankind at large distributed throughout the whole world? Echo answers, why?

If only the people of the earth would representatively get together to study each other for a little at close range and learn that the interests of one are the interests of all and that when one member of the human family suffers all others suffer with it—if only this could be done, and done in the spirit of Him who has given commandment to love our neighbors even as we love ourselves, the world's peace problem, to say nothing of its many other distressing present-day problems, would speedily be solved. **In hoc signo vinces!**

Industrialism

"The labor question" appears to be uppermost everywhere you go. Not even "The Peace Pact" supercedes it in the thoughts of the people. Whether on the islands of the sea, in America, Belgium, Great Britain or India, whether on land or sea, one hears on every hand and from almost every lip widely divergent and emphatic views concerning it.

An Australian abroad the Orduna ploughing the seas between New York and Liverpool—a member for the past forty years of the Public Service Commission of New South Wales—pours out his soul from what he calls "the depths of his experience" to the effect that universal suffrage, the suffrage of women and "the payment of members" (by which last he means the salarizing of those chosen to the legislative body of the country) have put the labor party into power in that land and will ultimately ruin any country by producing like results.

He would limit the suffrage to those who have "a stake in the country," be it much or little, and would remove all temptations to graft and class legislation, as he puts it, by limiting the legislative body to those of various callings who have proven their efficiency for public service in numerous ways, and not least of all by accumulating enough of this world's goods to maintain themselves and those dependent upon them while serving in this capacity.

His contention is that "love of country" should prompt to this high service and the knowledge gained while engaged in it is compensation quite sufficient. He is most emphatic in his declaration that the man who has never demonstrated his ability to "carry on"

for himself cannot be relied upon to "carry on" for his country. And herein he asserts lies the danger of entrusting the suffrage to those who have no "stake in the country" and who are certain in the last analysis to put in power the wage-earner, or so-called laboring classes who are among the poorer and more ignorant classes and who are always leech-like crying: "higher wages," "shorter hours," "less work."

He adduces figures showing great increase in the public debt of Australia within the past ten years that the labor party has been in control of the government, cites the marked stultification of industrial development and lifts a note of solemn warning to other countries, especially America and England that he says are fast drifting toward the rocks against which Australia has been dashed.

His solution of the labor problem is to educate the wage earner to the highest possible degree, pay him a living wage and then "**govern**" him—by persuasion, if possible, and if not, by force. He clings to the idea that both by birth and environment the so-called laboring classes, in the great majority of cases at least, are obsessed with the idea that men of means are their enemies and must ever be treated as such. This among other things he insists is what makes necessary continuously his proposed solution of the labor problem, as "the poor ye have always with you."

The next passenger who airs his views on this subject is a Belgian business man of moderate means now resident in Ghent, Belgium, but who formerly was for years in business in Illinois, U. S. A. He is a member of the Roman Catholic Church, which he ardently defends as he knows her in

America but of which he is a bitter critic and denunciator as he sees her in Belgium.

He is a man of more than ordinary intelligence and asserts unqualifiedly that the Roman Catholic Church in Belgium, if not indeed as well in all European countries, has lost largely any and all political control she exercised before the war. The socialists he contends are now in control of the highest law-making body in Belgium and as a consequence the laboring man is for the first time in the history of the country securing his rights.

His solution of the labor problem is the very opposite of that of the Australian. He thinks that the laborer is worthy of his hire, should share beyond a bare living in the products of his toil and that history and experience teach that the only way to secure this desired result is for the laboring classes themselves to be in control of legislation.

He would have set aside a portion of the laborer's wages and a share of the capitalist's dividends which two sources of income he would have supplemented by government appropriations—all to constitute a fund for the pensioning of the wage-earner when disabled or too old for service. This he is certain would go a long way in appeasing dissatisfied laboring classes and would lead to an almost immediate and happy solution of the now perplexing labor problem.

This socialistic Belgian of course calls attention to the fact that just now there is little capital or means of production of any sort in Belgium, owing to the German invasion and occupation of the country the past four years, during which time they devastated two of its provinces and pillaged the remaining seven. This very condition, however,

making necessary the rehabilitation of the country, in which work the laboring class are an indispensable element, furnishes this class the opportunity of seizing the reins of government and enforcing their demands. Thus reasons the Belgian citizen and business man.

The third man who talks freely of the labor problem is by birth an Englishman but has been for a number of years past in charge of from 25,000 to 30,000 natives of India in a large boiler manufactory in Bombay. He says the labor question is most acute in India and that the key to its solution is in the proper handling of the housing problem.

The Europeans and other foreign nationalities in India are there and soon away, and are therefore not sufficiently interested to tackle this problem. As a consequence, it is all in the hands of native landlords who constantly exploit the people by charging abnormal rents. For example, a flat of four unfurnished rooms in Bombay rents for one hundred and fifty dollars a month. As a consequence, the laboring man who often has many dependents whom he must keep constantly with him has to content himself with small quarters, not infrequently indeed with a single room twelve or fifteen feet square. To live thus for any length of time he well cannot and will not. Hence the exceeding difficulty of getting laborers to the city. They prefer to remain in the country villages at a much lower wage than they can get in the cities and where they have more desirable living quarters.

While not organized as in many other countries the laboring men in India are none the less capable of acting, and do ordinarily act, as a body. The

great mass of them are like sheep, easily led by a few bell-wethers who are always in evidence. Strikes are frequent and the demands made of employers are not at all unlike those made by employees in other countries. The innate laziness of the natives coupled with the above constitute a constant source of annoyance to the employer.

If the government would forbid the exploitation of the people by requiring of the landlords that they charge a reasonable rent, the backbone of the labor trouble in India would be broken and the problem largely solved. So says our English-born India resident boiler manufacturer.

Next to be heard on the labor problem is the threefold voice of the Britisher: Irish, Scotch and English.

"Give us freedom, give us independence," shouts the Irishman, "and we'll soon settle this and all other problems of ours!" "Hie eyrsel awa," cries the Scotchman, "ye have nae problem any mair than we Scots and we are not at the time a hootin for independence. That will ne're solve yer problem."

"Listen to me," says the Englishman: "The root of the trouble is with the landlords. Had they not manipulated things in favor of the capitalists as against the workingmen there never would have been a labor problem in Great Britain. They forced the laboring classes to organize for self-protection and now realizing their strength the workingmen propose to have their own for the future if not indeed for the past as well, regardless of what befalls the capitalist."

The last British voice to be heard is that of a subject of Great Britain who has spent much of his time in recent years in three countries other than his

own. He is of the opinion that the labor problem in Great Britain is much the same as in the United States, barring the use of strong drink which is much more prevalent among British than among American workmen. He is also of the opinion that it is the hard common sense of the mass of Britishers, whether capitalists or laborers or neither, that has led to the raising of the standard of living among the workingmen by forcing from the capitalist the payment of higher wages and the granting of shorter hours of work—in other words, that has led to a more just distribution of the products of toil and afforded more leisure time for the enjoyment of life on the part of all; all of which contributes to the welfare of society at large. This leveling up process must continue, is his opinion, until the great body of the people have decided that justice has been established for both capitalist and laborer.

The last voice on the problem is heard from America. The speaker affirms that we of the States are leading the world in the solution of the problem of industrialism. Bolshevism can never make way in our country. The degree of intelligence is too great. The spirit of cooperation is too marked. The sense of justice is too deep. Profit-sharing is taking root. Capitalists are beginning to look at things from the viewpoint of the laboring men and vice versa, all of which is a *sine qua non*. Conciliation and arbitration are coming into vogue. Strikes are becoming less frequent. The repeated "get togethers" of the leaders of capital and labor, oftentimes by governmental aid and encouragement are teaching both that their interests are mutual and that it is utter folly to resort to extreme measures on either side and always to the

best interests of both and society at large to compromise in sharply contested cases in dispute.

This speaker also insists that it must ever be borne in mind that while the interests of capital and labor are mutual they are not identical: capital represents money, while labor represents men; capital represents invested interests and demands dividends, while labor represents flesh and blood and demands life; therefore labor, comparatively speaking, is entitled to the greater consideration.

He also insists that while the interests of society are paramount to those of capital and labor, and indeed to no small degree because of this, it is not in the last analysis the labor agitation nor the trust magnate but the smug, self-satisfied middle-class who constitute the greatest menace to our institutions today and who through their indifference to the conflict between capital and labor stand most in the way of the solution of the so-called labor problem.

In summing up the whole matter, the writer ventures the assertion that the ever-present element of **human nature** is the most vital and essential of all the elements involved in the solution of the labor problem, or of any other vexatious problem for that matter, in any and all countries.

Moreover, he is old-fashioned enough to believe that not until human nature has been sanctified on the part of the majority at least of the dominant leaders of both capital and labor can there be any just and therefore real solution of the labor problem in any country. Applied Christianity is the cure for all our industrial ills.

Once let the teachings and principles of the Christ become dominant in

the minds and hearts of men, and let these be reduced to practice by the capitalist and the laborer and the government in dealing with the labor problem, and soon there will be no problem to solve. "Love thy neighbor as thyself." "Let each esteem others better than himself." As ye would that men should do to you, do ye even so to them."

Liverpool

The Orduna on which we sailed from New York April 8, landed in Liverpool at midnight the 17th. Bright and early the next morning there were some seven hundred and more on deck all ready for landing. Having our baggage all in hand we were the first to get through the Custom House.

After spending a pleasant and profitable forenoon with our Liverpool correspondent, Mr. Henry Peel, and conditionally engaging a reservation on a vessel sailing for New York the last of May, we were off for London where we arrived early in the evening and were most fortunate in securing a room at once in the Euston hotel near by the railway station. As it was a holiday, it was practically impossible to get a taxicab or any other means of conveyance to any part of the city.

Holiday Season

In Great Britain, Easter and contiguous days have long been observed as holidays. The war greatly interfered with this. Not since its beginning had there been any such observance. On this occasion, therefore, everybody seemed to be jubilating.

Upon arrival in Liverpool an American army officer said to us: "This is Good Friday, tomorrow is Bad Saturday, the next day is Easter Sunday and

the next some sort of a Monday—all holidays." This we found to be literally true. There was nothing doing. We could not get our passport viséed for France by either American or British consulates. And having to have the visée of both, there was nothing to do but to await the coming of Tuesday. And a real day's work it was to get the visée when Tuesday came.

Difficulty of Travel

A whole chapter might be written on the trials of a traveller in European countries at present. What with having to write out in full his pedigree for past generations at every hotel at which he stops and also the nearest alien registry police station to the same; tell whence he came, whither he is going, why and when; and do the same thing and more at consular offices, oftentimes waiting for hours to get an opportunity so to do—what with all this, it is not what it is "cocked up to be" to travel in the East just now.

One is really under police surveillance every hour. This is no doubt necessary, though none the less annoying and retarding. It is necessary to entrap the Bolshevik or other undesirable character. And, as always, the good must suffer with the evil—for the welfare of society at large.

In France and other European countries it is even more difficult to travel than in Great Britain. Bread and sugar tickets must be obtained, else you will not eat. Such is war!

In London

The three holidays spent in London were occupied chiefly in the interests of the World's Christian Citizenship Conference. A most delightful afternoon

and evening were spent in the home of Mr. and Mrs Theodore Cory, Old Place, Hampton Court. Arrangements were perfected with Mrs. Cory for coming to the Conference and taking an important part in its proceedings. See the article from her pen, just fresh from the press upon our arrival, in another page in this issue. Her husband may accompany her to America. Let us hope he can.

Not finding Sir Robert W. Perks at home, we journeyed a hundred miles to Bournemouth where we spent a most interesting evening in conversation with him, meeting other members of his family. The interview is too long to write about. Suffice is to say that his twenty years of service as a member of Parliament, coupled with his sterling character and business ability, have made of him one whose fellowship and counsel may well be courted by anyone. He discussed most intelligently not only England, but indeed all countries, not excepting America, to which he has been many times.

He is very deeply interested in the purpose of our proposed Conference; and while changes in his household and business over which he has no control have made it most unlikely he can come to the Conference as originally contemplated, he is nevertheless willing to serve on one of the Commissions and is cooperating heartily in the effort to secure another of like standing with himself to come.

In his enlightening conversation he confirmed our fears that among England's greatest curses today are excessive beer-drinking and indolence or thriftlessness on the part of so very many of her so-called laboring classes. Perhaps the two go together. Cigar

ette smoking on the part of women may also be added to the above—an outcome in goodly measure, I am told, of the war.

In Paris

After an uneventful day of travel through the lowlands of England dotted here and there with herds of cattle and sheep, across the English Channel, and down among the hilly regions of France sprinkled with squads of soldier lads and here and there a few goats and shoats, we found ourselves comfortably located in a private home in Neuilly Sur Seine, fifteen minutes by tramway or subway ("metro" it is called here) from the heart of Paris—thanks to the good offices of our friend Dr. Charles Merle d' Aubigne, son of the noted French historian of the same name.

Early the next morning we started out on our two-fold mission—the securing, if possible, some Christian recognition in the preamble of the peace pact and the engaging of speakers from different countries for the approaching World's Conference. Of the effort in behalf of the former we are writing elsewhere in this issue.

To date—May 1—it has been our privilege to interview representatives of seven different nationalities, all of whom without exception have expressed their deepest interest in the project we have in hand and promised their help to secure each from his own country—China, Japan, Serbia, Czecho-Slavonia, Albania, France and Belgium—some representative person to attend the Conference. We have yet some twenty-five or more delegations to see, if possible.

In this work we are having the co-operation of Christian men in each delegation. Drs. C. W. Wang of China, Danjo Ibina of Japan, Erickson of Albania, Georgevitch of Serbia, Tabor of Czecho-Slovakia, Anet of Belgium, and Monod and d' Aubigue of France have been especially helpful in this respect.

We are also having the assistance of the Rev. Dr. Goodrich, pastor of the American Church here. He has given us a very cordial letter of introduction to Secretary Lansing, the presentation of which we trust will result in the speeding up of our work.

We have just mailed to President Wilson a letter of introduction from our mutual friend, Dr. Henry Collin Minton, president of our Association. If amid his multitudinous and onerous duties he finds time to receive us, we hope also from him to receive helpful cooperation.

We have the promise of the new American ambassador here, Mr. Wallace, and the Hon. Vance McCormick—both of whom we have been privileged to interview—each to lend us a helping hand in our work.

One could write almost endlessly of what is going on here at the present hour. Suffice it to say that in this center of world interest, there is quite sufficient to engage one's attention in such a manner as to prove most helpful to him in years to come. Our hope and prayer is that we may be able so to improve our opportunities as to be much more valuable henceforth in the work of the upbuilding of the Master's kingdom.

WITNESSING IN HIGH PLACES

By Dr. James S. Martin Who Interviews Delegates to Peace Conference on the Recognition of the Kingship of Jesus Christ in the Peace Pact.

In fulfillment of our mission, in part, to Europe we have, since coming to Paris a week ago this first day of May, been praying and laboring for a hearing before those who have to do with the framing of the Peace Pact, in behalf of some recognition in the same of the authority of the King of kings—the Ruler of all nations and peoples—submission to whose authority and the reducing to practice by nations as such of whose teachings can alone secure the greatly longed-for world peace.

It goes almost without saying that those whom we seek to see are exceptionally busy. This greatly increases the difficulty of our task. Upon application to Colonel House, whose cordial note we carried of assurance he would be glad to present the previously sent official communication of our Association, to the above noted effect, to those who had specially to do with such matters, we were informed by his Secretary that we should have to see the Drafting Committee of which Secretary Lansing and Major Brown Scott are the American members, the latter being the international legal adviser of the American delegation.

We at once set out to reach these men, which requires time, to say nothing of energy. A letter of introduction to Secretary Lansing was obtained and has just been mailed to him. After five unsuccessful attempts we at length obtained a ten-minute interview with Mr. Scott. He, though busy to the point of manifest nervousness, was most cordial and appreciatively frank. The following, as nearly as we can repro-

duce it, is the substance of our conversation with him.

The Writer: We are here, Major, to learn what disposition, if any, has been made of the communication of the National Reform Association to which this note of Colonel House refers.

The Major: I do not recall what the communication was about.

The Writer: Here it is, in print, in our official journal, the *Christian Statesman*.

The Major, (reading): Oh yes the matter of devout religious acknowledgments in our meetings here where we are framing the league of nations.

The Writer: Not exactly that. Rather it is the matter of making some such acknowledgment in the league itself.

The Major: That I fear is an impossibility. While I appreciate your point of view I see great and grave difficulties in the way of carrying it out.

The Writer: But it is not alone my point of view. It is also that of many thousands if not indeed millions of your fellow citizens.

The Major: What of that? Suppose it is the view of one hundred million, how could it be put into effect? Here we are as representatives of many nations, not a few of whom are in no sense Christian. Suppose you, for one moment, that the delegations from non-Christian nations would consent to any such recognition? Why, sir, at the Hague some years ago there were nations whose representatives would not

give their consent to or in any way endorse the Red Cross until they had been assured that it was in no sense a religious movement or organization. Turkey insisted that the Crescent was her symbol, Japan that the Lion was hers, and other nations had yet other symbols. I dare say that China, Japan and Siam would all seriously object to your proposal today.

The Writer: But, Major, certainly it is not essential that the nations be of one mind to secure this desired end. Is there not a preponderant, if not indeed numerical majority of those interested in the proposed league Christian, or in sufficient sympathy with Christianity to make it possible and justifiable to have some Christian recognition in the forthcoming world document? Surely there are not a few things to be embodied in it about which there is not unanimous opinion on the part of all the nations involved.

The Major: Exactly there is where you mistake. Each nation must become a signatory to the pact else there will be no league. And how could any nation sign a document embodying what it does not believe?

The Writer: Am I to understand from you that there must be perfect agreement on the part of the representatives of all nations entering the league on every point involved in it? Does not a majority vote of the delegations participating determine what is to be finally adopted?

The Major: Not at all. Time was in the formation of international treaties that such was the case. Even devout religious acknowledgments were forced by majority votes into such documents. "In the Name of the Holy and Indivisible Trinity" was not at all an uncom-

mon form of expression used. But the developments of years have proven the futility of such procedure. It is no longer the custom. Indeed, whatever differences of any sort existing at the outset on any matter must all be smoothed out and unanimous consent be obtained to insure any league or agreement worth the while.

The Writer: But, in view of the fact that the principal allied nations—particularly America and Great Britain,—as nations sought to aid of the Lord of battles to win the war for the right and seemingly obtained it; and in view also of the fact that Christ Jesus is the Lord of nations and maker and securer of peace, is it not His right as well as our security to be recognized in this important world document? Is it not the very least that should be done to take this matter up for serious consideration and in the hope that the delegations here present might ultimately agree to insert in the preamble of the proposed league, "In the name of the Prince of Peace?"

The Major: I feel very confident that it would be time wasted. In any event, I am not the man to propose it. You need first to obtain the consent of President Wilson, Lloyd George and Clemenceau.

The Writer: Very well, we shall try. But before leaving may we ask if the reasons you have given for making no Christian recognition in the pact are the explanation of no religious or devotional exercises in the meetings of the delegations.

The Major: Certainly. Suppose we were past the initial difficulty of having any Christian devotions, do you think the Protestants would consent to a priest conducting all the devotional exercises

—a thing that would certainly be insisted upon by the Latin nations?

The Writer: The only way then, in your judgement, to conduct your meetings is to omit all devotions?

The Major: It would so seem.

The Writer: That appears to me to be a concession to the irreligionist—a polite way of granting to the non-Christian all that he desires.

The Major: As it appears to me, you have a long road yet to travel to accomplish your purpose. It will have to be done by Christianizing the un-Christian nations.

The Writer: To do that, we assure you, is also our purpose, in the interests of which in part we are here in Paris at the present time. We certainly thank you for what you have given us of your valuable time, as well as for your courteous and kindly treatment.

The Major: True, we are busy and our time is valuable. But we are never so busy that we cannot be frank. I might have put you off or sent you to others, either of which would probably have resulted in wasting your time. I have dealt with you as I, were I in your position, would desire to be dealt with. I quite appreciate your point of view and the magnitude of the task you have undertaken.

Later in the day it was our privilege to have an interview with Dr. C. W. Wang—the leading representative of the Chinese delegation here—who is an earnest Christian man. In referring to this same subject, he expressed the conviction that China would not object

to the insertion for which we asked in the Peace Pact, but said he feared some other nations would and also that it was too late to take up the matter now, as the document was all ready for presentation to the Germans and that it would scarcely be fair to them to make alterations in it after it was given them for signature which he thought would be required of them in very short order.

We of course had to express regret at the lateness of our arrival, coupled with the explanation that we had no control over either the granting of passports or the means of ocean transportation else we should have been here much sooner.

Dr. Erickson of Albania thought it would be impossible to obtain Japan's consent to any Christian recognition. Those of the delegation from that country we interviewed though likewise, while certain members—those whom we could meet and talk with—of other delegations were really without opinion on the matter, as they had not had it before them long enough to form an opinion.

All in all, we feel that to date our efforts have not been entirely futile, no matter what the result may be. We have sent a letter of introduction to President Wilson as well as Secretary Lansing, asking for an interview, and propose to follow any leads that may result. If letters do not secure openings we shall resort to the use presently of the telephone.

One feels not only the opportunity but also the responsibility of his position, both of which lead to humility and a deep sense of dependence upon power higher than that of man.

CHRISTIAN INTERNATIONALISM

NATIONAL SOVEREIGNTY

By Henry Collin Minton

One of the objections most frequently and most strongly urged against the formation of a League of Nations is that membership in the League impairs or invalidates or imperils national sovereignty. This objection presupposes certain assumptions and we believe that these assumptions involve plain fallacies. They may concern sovereignty in the abstract, or nations in the concrete, but they will not stand the acid test.

Sovereignty a Fiction

A nation to be sure, may be sovereign in a way—it is civilly supreme over its subjects; it has **internal** sovereignty. Only God Almighty is Sovereign in the universe. Like everything else in God's created world, it soon runs up against limitations. Nothing on earth is more helpless than just the nation. Like the rich man who is called "independently rich" the more agents and means he has to serve him, the more dependent he is upon them. With all its boasted resources, in all its brilliant progress and "manifest destinies," nothing is more impotent or more contingent than the proud and prosperous nation when it comes to face the crises of history; when it is tested by all the physical and metaphysical forces, known and unknown, which play their part in the complicated network or framework of energies that make and shape history.

Wrong Notion of Sovereignty

Nor do we always have the right what it pleases, as it pleases, and when it pleases; and it need give no reason: or have no reason to give to any other. Its "good pleasure" is sovereign, ultimate and supreme and there is none to ask why or to say nay. It means unregulated, unchecked, whimsical freedom to act or not to act, freedom in action or in inaction—and that ends it. It means caprice born on the spur of the moment and impulse with or without premeditation.

Such Sovereignty Unknown to Civilized Law

But nothing like this is known to the history of civilized life, personal or social, national or international. No technical knowledge of international jurisprudence, no close acquaintance with national history, is needed to dismiss this conception as absurd. Hugo Grotius, known on account of his prodigious learning as "the miracle of Holland" and also called "the father of international law," declared that the nation though "sovereign" must be subject to the law of nature and the Law of God. Others, following Grotius, varied the language but copied the thought. Some said the law of morality, the law of right, the law of conscience, or the law of reason.

Sovereignty's Broken Spell

Thus is broken the spell of absolute sovereignty. But we read of other limitations. What are treaties but limitations? Unless we follow Treitschke along with von Bülow et hoc *same genus* and are guided by the supreme "law of necessity," unless we regard promises only as "scraps of paper" binding only as long as it suits us to be bound, we accept these limitations as mere conditions, if you will. Germans are logical reasoners but corrupt diplomats. Self-preservation is the prime motive in a nation's policy: except the premise and the rest follows. Diplomacy is philosophy consistently applied. Machiavelli separated statecraft from ordinary morality and sanctioned all ethics that would advance the state or would promote its selfish interests. All so-called German philosophy is of kindred spirit. It makes supreme right, supreme right; it paganizes ethics.

It reduces right, national and international, to the tiger-right, and to what has been called "the philosophy of the pigsty."

Where the World Stood in 1914

There the world stood when the great stand was taken. The line was early drawn in 1918. The truth had been almost forgotten. Our own great Chief Justice Marshall had long ago early stated the three exceptions to the full and complete power of a nation, even within its own territory. Nor was this all. It has always been held that voluntary derogation from sovereignty does not impair sovereignty. God Himself has set the precedent and the example. He is almighty and certain-free. He is sovereign and yet He binds Himself with an oath and being able to swear by any name greater than His own He solemnly binds Him-

self in "covenant" by an oath. And He is not less almighty or less free. Freedom is worthy of the name only when it is right. A man or a nation can never be bound, though self-bound, to do or to be wrong. The law of right is the only law that holds. The law of reason, the law of conscience, the law of morality, the law of God—this alone is supreme.

A Nation should not bind itself to do wrong. The objector says that a nation obliges itself in advance under certain conditions to do wrong. Of course not. It could not if it would. Should it not therefore enter the League? It is bound to do right in any case. Of course, it should carefully consider. It can always trust itself to doing right. There is no venture in committing itself so far. Certainly every good American will endorse the following words spoken by President Wilson in Washington, May 28, 1916: "There is nothing that the United States wants for itself that any other nation has. We are willing, on the contrary, to limit ourselves along with them to a prescribed course of duty and respect for the rights of others, which will check any selfish passion of our own as it will check any aggressive impulse of theirs."

Free Covenant Does Not Curtail True Sovereignty

Is a nation less free in deciding what under certain conditions it will do when the acute crisis comes, than when the surprise overtakes it? Is the immediate impulse of the essence of sovereign freedom? Is a nation less free in doing right because it has covenanted with other nations to do right? Is the merchant less free in paying cash for his merchandise because he has promised beforehand to pay for it? The whole ethics of promise and treaty and covenant is involved. Is a citizen less

free in being good because he is sure to be punished if he is not good?

The man who decides on impulse, the nation which gets in a passion, is less free than if a policy is chosen without haste, without passion and without heat. Coleridge has a phrase that means much: "Choose laws controlling choice." We should choose the laws that we can foresee will control our choice; otherwise laws that we would prefer not to choose will control us.

This is the movable index of a rising civilization. This is the ripener choice of a richer ethical spirit. The higher progress of humanity is to be reached, following this path. It is the spirit of cooperation, not competition; of fellowship, not rivalry; of Christianity, not duplicity: the Golden Rule is not for doctrinaires and sentimentalists only. The law of men and the law of mankind is one. National right is international right as well.

A False Fear

Let nations forget their false phantom—sovereignty. There is one God only. Jesus Christ alone is sovereign and supreme. The plans of men wait for the fulfillment of His purposes. "Right is right since God is God." "He that sitteth in the heavens shall laugh." What more can excite the derisive laughter of God than beholding weak, shortsighted, mortal men, strutting about the uncertain walks of earth, throwing up embankments they call strong and building not nations but States, which they dub sovereign—forgetting that He alone is ruler of all, that He is "the blessed and only Potentate, the King of kings and Lord of lords," and that at His name alone every knee shall bow and every tongue confess,

SOVEREIGNTY AND A LEAGUE

By Charles E. Jefferson, in *Christian Herald*, March 15.

It is a great step which is contemplated. We do well when we pause to ponder the full significance of it, for it is one of the most momentous and heroic steps which humanity has ever been called upon to take. The nations are now asked to impose limitations on their own sovereignty. For the sake of the liberty of mankind, each nation is asked to surrender a portion of its traditional liberty. For the sake of humanity, each nation must forego some of the privileges it has hitherto enjoyed. For the peace and prosperity of its neighbors, it must give up things heretofore counted indispensable in a nation. For the full realization of its highest life, A new vision has come in this great hour, and the vision calls us to make a great sacrifice, to discard traditions, to depart from precedents.

Will other nations make the sacrifice? Are we ready to make it? Many groups of men say "No!" An occasional Senator says "No." But a Christian man knows that, whether we are ready or not, we ought to make it. This is the way of the Cross. It is only by way of the Cross that humanity can get on. If we are not willing to make the sacrifice now, we shall be compelled to make it later on. There is no way out of this world's entanglements and agonies except by way of sacrifice.

And now the hour has come when the Human Family stands before us. Its needs must be considered. Its welfare must be secured. Every nation must contribute to the security and liberty of all. Unlimited national sovereignty has brought us immeasurable woe.

SPECIAL ARTICLES

FIGHTING FOR THE SABBATH IN NEW JERSEY

By Rev. Robert M. Blackwood.

(The following article was written as report by Rev. Robert M. Blackwood, pastor of the United Presbyterian Church, Paterson, New Jersey, to the Ministerial Association of that city. The report was adopted by a unanimous vote on May 16. The enemies of the Sabbath tried hard to overthrow the Sabbath laws in the State legislature of New Jersey last April but were defeated through the vigilance of the church people in cooperation with the Lord's Day Alliance. In some cities in New Jersey, as Newark, the movies have opened up, while in others, as Paterson, public sentiment does not permit them to do so. The other members of the committee of which Dr. Blackwood was chairman were: Simon Lockyer, H. J. Smith, F. L. West and J. Miller.—The Editor.)

The Christian Sabbath is an institution ordained of God for man's rest and worship. We are clearly and re-

peatedly commanded to keep it holy, not a part of it, but the whole of it and to cease from all secular employments and pursuits on that day. "Remember the Sabbath day to keep it holy." Without the rest which the proper observance of the Sabbath ensures, man is but a slave in body. Without the worship which the true observance of the Sabbath requires, man is but a materialist in spirit. It is, therefore, one of the great blessings God has given to mankind. It was made for man—for his spiritual uplift and physical recuperation, but not for his profanation and his consequent demoralization.

Just now, however, we have reason for grave concern lest this precious legacy be taken from us. Among the enemies of the Christian Sabbath today are powerful commercial interests, sporting clubs, secular leagues, "personal liberty" elements and others. While not representing a large constituency they are organized, determined and vicious in their attacks against the Lord's day, and the movement is nation-wide. At present they are led by the "movies," now said to be the fifth in size of the capitalistic interests in the United States.

In their methods they are unscrupulous. They argue thus: "We have been patriotic throughout the war, therefore, we now demand the movies

on Sunday." Thus they demand pay for their patriotism. Through their hirelings they cry, "more liberty for the working man," not that they care for him, but like Judas Iscariot, they want what is put in the bag. Already they have fattened themselves into a dangerous monopoly, largely at the poor man's expense. What these movies need just now, is not more liberty, but more restraint.

They are also unscrupulous in the methods of their propaganda, resorting to lying arguments for the overthrow of the Sabbath. Any law protecting the sacredness of the day they dub as "blue," and are in a rage because our state laws do not permit them to commercialize the day for their selfish ends. In some places they have become defiant of the law by opening their theaters on the Lord's day, while in other places they put on such secular programs, perhaps in the name of charity, as serve for entering wedges to that end. Thus their lawlessness and selfishness are becoming manifest. Their proposal to submit the fourth commandment to local referendums is in principle a proposal to submit the ten commandments to referendums. This is plain, practical atheism, the setting up of the people in the place of God.

With reference to this movement for the overthrow of the Lord's day the Church can take but one attitude, namely, an attitude of **uncompromising opposition**. Some of the reasons are as follows:

First, the day is a necessity for man and beast.

It is a law of God for both. England discovered during this war that they could produce more munitions of war

by working six days in the week and resting on the Sabbath, than by working seven days in the week. Josephus Daniels says: "The world has learned even in this war, that Sabbath observance is not only a Christian duty but an industrial necessity." Accordingly President Wilson following the reverent example of his predecessors and quoting Lincoln, "enjoined the orderly observance of the Sabbath by the officers and men in the military and naval service of the United States." "The importance," he says, for man and beast, of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, and a due regard for the Divine Will, demand that Sabbath labor in the army and navy be reduced to the measure of strict necessity. Such observance of the Sabbath is dictated by the best traditions of our people and by the convictions of all who look to Divine Providence for guidance and protection." (P. 64 of the Blue Book)

Looking at it from a merely human standpoint, to turn the Lord's day into a money-getting, pleasure-seeking day is utterly selfish. It will involve hundreds of thousands of employees in seven-day slavery. Sabbath baseball and the open theaters on that day are the highway to "a wide open" Sabbath which will finally rob, directly and indirectly, millions of men and women of their Sabbath.

A second reason for defeating this movement against the Christian Sabbath is that it **endangers the very life of the Christian Church**. Without God's intervention it would destroy the Church. There can be no Christian church, except in form only, without the Sabbath.

Voltaire, the great French infidel once said: "The Church cannot b

stroyed so long as the Christian Sabbath is preserved." But deprived of that great day for worshipping God and resting men, what can the Church do? The professing Christian, or the Church that surrenders half the Sabbath for secular purposes, will lose all Christian vitality. They may have a form of godliness, but will be devoid of the power thereof. God does not honor such compromises with the world and the Devil. The Church must stand for the whole of the Christian Sabbath. Her Lord commands it, her mission to save the world demands it, and her spirituality and power, if not her very existence, depends upon it.

A third reason. In threatening the existence of the Christian Church, this movement **threatens to destroy our Christian morality.**

In his farewell address, George Washington declared that "religion and morality are the indispensable supports of political prosperity." "In vain," he said, "would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness. The mere politician, equally with the pious man, ought to respect and cherish them. Let us with caution indulge the supposition that morality can be maintained without religion."

H. W. Beecher said: "I think it may be shown that an abiding civilization has always gone with the Christian Sabbath and I believe it will always go with it."

Rev. W. A. (Billy) Sunday says: "I tell you whenever a city turns its baseball parks open, it is putting the flag down the track."

If the Church is crippled in her work and without commission who is going

to prepare millions of boys and girls for good citizenship? The public schools cannot do so, since the liberal elements in this country have largely put the Bible and religion out of our schools. Twelve million boys and girls now in the United States attend no Bible school. What will happen with the wide open Sabbath? Will the boys get that preparation in the atmosphere of the Sabbath baseball games? Will the girls get their preparation for a pure Christian citizenship at the Sabbath theater? What will become of the home? Let us not deceive ourselves. The open Sabbath will seriously cripple the Christian work of the Church and home and will gradually, but certainly, destroy our Christian morality.

A fourth reason. This movement also **threatens our free institutions.**

Theodore Roosevelt once said: "The day of rest is demanded by civilization, as well as by Christianity."

Justice McLean of the Supreme Court of the United States says: "Where there is no Christian Sabbath there is no Christian morality, and without this free institutions cannot long be sustained."

The process is somewhat as follows: The overthrow of the Christian Sabbath means the overthrow of the Church. The overthrow of the Church means the overthrow of Christian morality. The overthrow of Christian morality means the overthrow of our free institutions.

History proves this. In the 18th century France sowed the seeds of infidelity, and in the 19th played fast and loose with the Christian Sabbath, reaping a harvest of immoralities, and thirteen revolutions within eighty years.

If America wants the degraded civilizations of Spain and Mexico, all we need to do is adopt their Sabbath, go to church in the forenoon, if at all, and put on their program of diversified sports and hilarities for the afternoon.

History also proves that God is against the nation that overthrows the Sabbath. Israel tried it and was sent into captivity for seventy years. Germany tried it and lo! what humiliations, what judgments, are upon her today!

After giving us so great a victory in this war would it not be base ingratitude to God on America's part to adopt Germany's "Continental Sunday?" Would we not thereby forfeit the favor of God and commit national suicide? "The wicked shall be turned into hell and all the nations that forget God."

Here then is another reason, the Church must make no compromise with this movement. It is utterly **unpatriotic**. The Christian Sabbath is an American institution. It has been handed down to us by Christian forefathers. This country was not settled by Sabbathless adventurers from Spain and France. None of their settlements succeeded. It was settled by men and women who loved the Bible and the Christian Sabbath. The movement to overthrow this institution therefore is traitorous. It strikes at the very heart of the Church, the home and the nation. It is a Benedict Arnold, a Judas Iscariot. It is the Devil let loose.

Deprived of the liquor traffic as one of his great agencies for destroying men, defeated in his attempt in this war to wipe out Christian civilization, the Devil is taking vengeance by trying to overthrow the Lord's day, and the Christian Church.

But by the grace of God the gates of hell shall not prevail against the Church of Christ. Let us not forget, however, we must present a united front. We must match organization with organization, aggressiveness with aggressiveness. We must fight this good fight of faith to a victorious finish.

We submit therefore the following recommendations for your adoption:

1. That the Ministerial Association of Paterson, N. J., places itself upon record as unalterably opposed to every movement and practice tending to undermine the Christian Sabbath and does hereby pledge its utmost efforts in conjunction with all friends of the Christian Sabbath of this community and of the State and Nation, to resist all encroachments on the Lord's Day.

We emphatically disapprove of the secular uses of the Lord's day, such as unnecessary labor, trafficking in merchandise, sports, games and excursion. Such things not only violate the sacredness of the day, but they rob large numbers of people of this day of rest and worship. It is said that in the United States golf alone deprives 150,000 caddies of the Sabbath, the day which they should be in our Bible schools in training for Christian citizenship and usefulness.

This is a fair illustration of how Sunday pleasure is always selfish.

2. That looking well to our own example we admonish our church people to be more careful of the example in "remembering the Sabbath day to keep it holy," refraining from motoring, traveling, purchasing, and such like, on the Lord's day, except such as may be of unquestionable necessity.

5. That inasmuch as the enemies of the Lord's day are taking advantage of any use the Church may make of giving pictures on this day, as an argument for Sunday theaters, etc., therefore we deem it most inexpedient and inopportune for any Church to take liberty at this time, and do hereby pledge ourselves to refrain from such practice.

6. That we stand shoulder to shoulder with the laboring man in his demand for a weekly rest day and in prayer pray him to stand with us in preventing the secularization of the Lord's day.

As labor has been much misrepresented by the enemies of the Sabbath, quote Mr. Samuel Gompers as a true representative. He says. "Not only I personally in hearty accord with the preservation of one day's rest in week, but the American Federation of Labor, representing over two million working men and women, has emphatically declared itself in favor of the one day rest day, and has done much to enforce its observance." Let us, therefore, co-operate more fully with labor on this and other moral issues.

7. That we hereby earnestly ask our representatives in our Assembly and State to stand squarely against all attempts to **overthrow** such law or laws of our State as protect the sanctity of the Christian Sabbath and of the rights of the State itself and of a Christian people thereto.

We assure you of our prayerful and cheerful interest in your attitude on this and other moral questions, and we have this opportunity of expressing our appreciation of the truly patriotic services rendered at the State Capitol

by those of you who have courageously stood out for this and other Christian institutions.

8. That in the interests of the Christian Sabbath a vigilant committee be appointed with power to act in accordance with these resolutions for this Association at Trenton, N. J., in case of an emergency, and to confer with the proper city or county officials as to enforcing the Sabbath law of the State in this community, in case of necessity hereafter.

9. That we advise our Church people against future aid to any cause or organization resorting to theatrical or semi-secular programs on the Lord's day to raise funds. Such secularization of the Sabbath for charitable purposes is a violation of the law of the Sabbath, a perversion of its end and cannot be justified by an appeal to the motive. It crucifies our Lord while appropriating his garments.

10. That a union meeting of our Churches be held in the near future in the interests of the Sabbath and a representative of the Lord's Day Alliance be requested to address us.

11. That all our pastors be given an early opportunity to endorse these resolutions, be requested to preach on this subject in the near future, and to ask their people to adopt these resolutions by a vote.

12. Seeing that this movement to overthrow the Lord's day involves the very life of this Christian Church and of the Nation, that above all things we take this matter to God in earnest, united and persevering prayer and that we entreat all our people to join with us in the use of this mighty spiritual weapon.

THE CRUSADE AGAINST MORMONISM

MORMONS IN KHAKI

Latter-Day Saints New Devices in England
Polygamist as Chaplain

By WINIFRED GRAHAM

(The following is an exact reproduction, editorial comment and all, of an article that appeared in the *London Daily Express*, date of April 20, 1919. It is from the pen of the well-known English writer, thirty of whose books have already been sold extensively, two or three of which have been on the Mormon question, on which she is an authority. She has consented to act as Chairman of the World Commission on Mormonism and will be present in person to report and speak at the Third World's Christian Citizenship Conference in Pittsburgh, Pa., November 9-16, 1919. We have just been talking with her in her own home, near London.—James S. Martin, April 21, 1919).

Women are very daring—never more so than when they fall in love. So it is not surprising to learn that British-born maidens are yoking themselves in marriage to American Mormon soldiers, and going back with them as wives.

These girls will have to embrace a so-called "religion" which has never expunged polygamy from its doctrines, and whose leaders recently appointed a polygamist president in place of the defunct Smith—husband of five wives and father of over forty children.

A marked revival of Mormonism is on foot in our much-disturbed country, for the proselytising elder is keenly alive

to opportunity. He knows husbands will be scarce, and that this is the moment to replenish the harems of Utah with girls who will walk blindly into the net, believing the old story that polygamy no longer exists.

The priests of the "Church of Latter-Day Saints," as a revised name for Mormonism, are flocking into England as fast as they can, while numbers of British converts are waiting to secure passages out under the supervision of the travelling elders, who will pay the fares to Salt Lake City.

Mormon Rites

Once they arrive, these unfortunate dupes (owing passage money) are unable to escape on account of this debt to the Church, while the English wives will be forced to submit to the strict rules of the cult. English women will be amazed when their soldier husbands introduce them to civil life in Utah. How can girls, brought up in this country, stand the initiation ceremonies of the Endowment House, so ridiculous and degrading in their pagan profanity?

Let the Mormon's fiancée picture herself, after the public cleansing, when she will be disrobed and washed in the presence of her companions, having taken the oath of obedience to the priesthood, with its pledges that bind her forever in the toils of a blasphemous creature.

Then, when her Mormon "boy" casts a covetous glance at a younger charmer, it will be the fate of the wife to join her husband's hand to that of her rival, in the secret ceremony of his second marriage. Unable to protest, she will find herself enslaved by a system of unspeakable degradation.

And it is these people who are spreading broadcast thousands of tracts, leaving them from door to door, holding meetings in public halls (to the disgrace of many a mayor and corporation), starting Sabbath schools, and conducting regular Sabbath services, which, by their simplicity artfully conceal the pitfalls, never divulged till the victim is across the Atlantic.

I would ask the girls, when their soldier suitors tell them they scorn polygamy, how it came to pass that a notorious polygamist was sent to England as chaplain to the troops? If these Mormon soldiers disapproved of plural marriage, they would have hounded such a man out before they listened to his preaching or tolerated his ministry!

Mormonism is run by polygamists. It is the root and groundwork of their faith. For years these degenerate men have sent out their disciples to draw on the peasant blood of Europe, and it is appalling to know that our own countrywomen are being daily enslaved by an organization which violates the sanctity of the home, makes marriage a farce, luring thousands into unspeakable degradation.

Utah's Mission

To the Mormon, Utah is "God's Zion," and her greatest ambition is to compass the downfall of the United States. It is really a kind of Kaiser rule, and the Hohenzollern bully might well stand as a replica of the Mormon Church power, working its evil for per-

sonal gain, and using God's name as a weapon and boast.

Some years ago Parliament was appealed to, but nothing was done to stop the growing Mormon menace. Now it is of vital necessity that English people should wake up to the danger in their midst. If the brides who are "sealed" to Mormon soldiers had been put on their guard before Cupid shot the dart, they might have steeled their hearts against the wooer, and armed themselves to meet the menace.

Mormonism is spreading rapidly through great centres of population, and, in the words of Bishop Welldon, who has visited Salt Lake City, and knows more about "Latter-Day Saints" than any other English ecclesiastic:—"Girls who emigrate from England to Utah find themselves members of an immorally constituted society," and he knows its secrecy, its assiduity, and its success.

Fear of Publicity

Though frequently invited to do so, the Mormon elders, who are working their big revival throughout Great Britain, will never come into the open and argue with those who condemn them. They have asked me to discuss their faith with them privately, but when I suggest that the Press and public be admitted they close up and drift away like a vapour across the great Salt Lake which laps the shores of their mysterious stronghold.

English girls never return to tell how they have fared in the bosom of Mormonism, and one of my saddest possessions is a drawer full of sworn affidavits from heart-broken parents and despairing husbands, whose women folk have gone forth, drawn by the magnetic seduction and hypnotic power of the Mormon octopus.

Editorial Comment on the Above In the London Daily Express.

Revival of the Mormon Pests

The Mormon missionary is a pest that is always with us, but from time to time his activities become more dangerous. We print today a powerful article on the evils and perils associated with this objectionable body of Latter-Day Saints, and it should be remembered that it was largely due to the efforts of the "Daily Express" some years ago

that a similar campaign was rendered fruitless. These evils flourish in darkness. Once the light of publicity is turned on to them two-thirds of the danger is destroyed. The Mormon elders are trying to begin a great revival or recruiting campaign here in England, and every English family, of whatever class or creed, should be on their guard against them. There is no return from Utah; after a while not even letters come. Utah is the threshold of the grave for body and soul—but it is an unpleasant death to die.

MENACE OF MORMONISM EVER CLOSER

BY MRS. HOWARD L. WATTS

In the Continent March 6

The word "Menace" is spelled precisely the same, whether used in reference to a threatening danger a mile, two miles, a hundred miles, a thousand miles or two thousand miles in the distance. But what vastly different proportions its meaning assumes whether applied to a peril hundreds or thousands of miles in the horizon, or one that stalks with a threatening attitude over our very doorsill.

For years churches and missionary societies have talked and fought against the menace of Mormonism, but with the peril in distant perspective, in Utah, Idaho and Wyoming, or subtly striving to secure a stronghold at our national capital; then creeping closer, establishing a church home in our city; closer still, dropping tracts and literature in our letter boxes. But when the Mormon menace pushes open the church door, steps over the sill and confronts

the occupant of the minister's study, then it has come close enough for us to tremble; aggressive enough to constitute a challenge to Christians and patriots.

Mormons Carry Doctrines Into Presbyterian Church

Some months ago a knock at the study door of Immanuel Church, Los Angeles and a response from the church secretary to "come in" admitted a man who seated himself beside the secretary's desk and asked if there was a public church library in the building. The secretary referred him to the Bible Institute. After a few words more he handed her a little booklet with the remark that the library really did not matter, his business was to distribute literature giving information on the religion of the Latter Day Saints. Would

she "read it carefully," and "every mind had a right to look into such matters and choose for itself," with the inference that a broad minded, free choice would result favorably to the doctrine of the Latter Day Saints.

At this point the girl explained that she was busy and had no time for further conversation, and the man left, again urging her to read the book carefully. Through her courtesy I have seen the tract, which is published by the "Zion Printing and Publishing Company," Independence, Missouri, under the wily title, "A Friendly Discussion." If there is one thing that claims consideration it is a challenge to kindness, friendliness, generosity and breadth of mind. The pamphlet is written in the form of a conversational discussion, and the supposed scene of the narrative is the veranda of what is commonly called a hotel, but which is termed in the tract "a home of entertainment for strangers"—an artful tribute to "the home," the very part of our national life our church claims they are aiming to destroy.

Mormon Church Held Supreme

In the booklet emphasis is given to two points; first, that we have a wrong conception of the Trinity, and second, that our departure from government by the divinely inspired and appointed priesthood is a crime. Quoting from page 20: "An angel came down from heaven and brought the everlasting gospel, and on the 6th day of April, 1830, God through revelation to man (Joseph Smith) organized the Church of Jesus Christ in the exact pattern of the true church as it existed in the days of Christ." Cruel as the European war was, it at least had dignity of open war-

fare with battle songs and battle cries. The Mormon warfare is not an open one. Its leaders cry, "Peace, peace," when they do not and never have meant peace. Their broken pledges to our government in relation to plural marriages, political freedom, control of temporal affairs and the teaching of patriotism to their young generation, mark the struggle in a class with treacherous ambush fighting, and its leaders as bandits and traitors. The perspective of Mormon doctrine has but one aim, the grip of all spiritual, social, educational and commercial power by the divinely inspired and appointed priesthood.

In the Mormon "Key to Theology," fourth edition, page 70, we read:

The priesthood hold the power and the right to give commandments to individuals, churches, rulers, nations and the world, to appoint kings, presidents, governors and judges.

In "The Millennial Star," volume 20, page 214:

When God sets up a system of revelation, as he has done by the priesthood in these latter days, he sets up a system of government that shall rule both temporal and spiritual matters.

We must make this fight, not for our threatened selves, but for the young world, the unborn world, and for the future of God's Church. Hence we need to know the characteristics of the eager, hungry, mistake-making generation, in whose behalf we are fighting. At 16, my son came to me and asked "Mother, how old must a boy be before he begins to feel big?"

"What do you mean, son?" I asked. In the heat of the moment the careless note was dropped and tragedy spoke in his voice.

"I'm tired of being brushed aside and

ignored." What did it mean? Simply that his heritage of American independence and individuality was restlessly, unrelentingly and persistently claiming life. Shall America's sons be robbed of their fine, free, independent manhood by a power that would dominate their home, their church, their intellectual and their commercial life? America was founded on ideals, and among these ideals was the idea of a home built on the foundation stone of one man and one woman, each loving with the whole soul the other and living true to that one love till "death does them part."

Quoting from the president of the International Council of Patriotic Service:

There are thousands of Mormons today who do not practice polygamy; only the saints and aristocrats of the hierarchy are permitted to do so as a rule, but there can be no Mormon in good standing who does not believe in plural marriage as the "divine order of heaven" in which all the gods do and will live through all eternity and which Jesus Christ himself practiced.

Man is incapable of holding license in his hand and refraining from indulgence, else the petition, "Lead us not into temptation, but deliver us from evil," is a superfluity. Among the wedding gifts of a recent bride was a "fireside chair." As she moved it lovingly to its place by the open grate, she said, "I love this beyond all my other furnishings, because of its name." Why? Because foremost among her bridal dreams of happiness were visions of fireside evenings, when windows would be lowered, doors closed and the world would mean to her and her young husband just two persons, a glowing grate and fellowship over a choice book, or just dreaming together.

An Enemy to Civilization

Are American daughters to be robbed of the fulfillment of these dreams? Better that they had sent their young husbands to die in the blood and dust of the battlefield, leaving only the comfort of memories.

Principal among American ideals is the "right of every man to worship God according to the dictates of his own conscience." Protestants must and have conceded tolerance to the Roman Catholic Church so long as it remains a church. Mormonism could have claimed our tolerance had it ever been just a doctrine, but as a menacing social, political, commercial and religious organization, an enemy of both church and civilization, Christians have no alternative but to oppose it.

The menace has crossed the line of tolerance: it threatens America's boys and girls, America's young fireside homes, America's free, competitive commercial life, America's educational system and America's patriotism and God's church. It must be war between purity and license, business and monopolies, patriotism and treachery, God's church and heresy.

MORMON ORDER OF ENOCH

By William E. La Rue, B. D.

All Mormons boast of their superior financial system. They advertise "no collections" at public services and denounce the Christian Churches for paying their pastors a regular salary. They give the impression that those who unite with the Mormons will be free from the obligation of giving. But is this true? Truly it is not. The Mormons ask their people to give offerings, to pay their tithings, and to consecrate

all they possess to the Bishop of the Mormon Church.

Under the law a church cannot hold property for profit, so to meet this difficulty the Mormon Church has an organization on the side called, "The United Order of Enoch," which is incorporated—in reality a great trust that can hold any amount of property.

The Mormons were commanded by a revelation to consecrate all their properties to the Church, with a covenant and deed that cannot be broken. These were to be laid at the feet of the Bishop, then to be used at his discretion for the priesthood, and for "the debts of the Presidency." This would bind the people in a most vital way to the Church and make the people slaves to the men who would thus lord it over God's heritage. Mormon missionaries do not tell the people about these things before they ensnare them into their web of iniquity.

Bishop Richard C. Evans, who was identified with the "Reorganized" wing of Mormonism at Toronto, Ontario, got his eyes opened to a lot of deception in connection with Mormonism generally speaking and renounced his office and association with them. About five hundred of his people followed him out of Mormonism and under his leadership have established an independent congregation.

In his booklet "Why I left the Latter Day Saints" he prints a copy of a "Questionnaire" sent out to all members by the Mormon Church authorities. This document contains more than 100 questions of the most intimate character. If one should answer these questions there would scarcely be anything left to tell of one's private affairs. Bishop Evans describes this document as follows:

If you can find a more com-

plete document to take away a person's human rights or liberties than this, you can beat me. The idea that a man must tell the Bishop every cent he has in the pocket or bank, every kind of insurance, stocks, bonds, mortgages, all about his city property, even to the condition of the streets that front it; all about his clothing, his rings and watch; and then he must tell him all about how many dogs, cats, hens, pigs, cows, and every other animal he may own on his farms. He must tell of every rake, hoe, plow and every other implement on the place, of every shed, barn, pigsty or other buildings he may have on his farm. The fact is, the man owns simply nothing, but this Bishop must have his hand upon it; and every particle of business done by the man is under the Bishop's eye. And worse, and more of it: If his wife, daughter, son or himself, has any physical defect, they must write off and tell the good Bishop just where they are sore.

When you have told him all—yes, all—then how much do you know about your city property, your country property, your business of any description, or your family ills or troubles that the Bishop does not know?

They have pushed this matter to the extent that we read in the church papers of the last few months of one poor old woman, eighty years old, washing socks all winter for a boarder and earning about seven dollars, which she handed over to the good Bishop. Another poor, simple, trusting soul telling how he has managed to get the food secret down so fine that he is living on **six cents a meal**. Another sobs in his grief that, try as he may, he cannot keep his family on less than eight cents a meal. And all this is printed in the papers to inspire the rank and file to live in a state of almost starvation, and what for? The an-

swer is, Zion is to be redeemed, the debts of the Presidency are to be met, and the Gospel is to be preached to the wicked nations, who know not the true Latter Day Saint religion, so that Jesus may come to the Zion they will build in Independence, Jackson County, Missouri.

Polygamy is always to the forefront as the most deceptive and diabolical principle of Mormonism. But Mormonism is a great combination of iniquitous principles. Old apostate Mormons will tell you that they were compelled to pay their tithe under various threats of punishment under Joseph Smith and Brigham Young. Mormon revelation says, "He that is tithed shall not be burned." This is truly a great inspiration to Mormons to give! The leaders of the Mormon Church have always exercised high-handed privileges in the personal use of the vast sums gathered. But the people are getting their eyes opened and when they clearly see, they will not see anything very good in Mormonism.

AN INTERESTING MEETING IN REDLANDS

Mrs. Francis J. Diefenderfer writes of a meeting held in Redlands, Calif., April 1, as follows:

"A mass meeting was held April 1st in the large auditorium of the Woman's Club Building just before I left California. This was a representative gathering. Though Mormonism has been taught and preached by representatives of the system for years in California, the people know little of the danger of it. They conduct extensive missions in San Diego, Los Angeles and San Francisco. Many thrilling experiences came while speaking in coast cities—several young women were rescued from the very threshold of polygamous Mormonism."

The Redlands, Calif. Daily speaking of this meeting says:

"Arrowhead Chapter, D. A. R., met yesterday afternoon at the home of Mrs. W. J. Melchior, 519 West Fern avenue, the members coming out in force to hear the gifted speaker, Mrs. Francis J. Diefenderfer, of Erie, Pa., president-at-large of the National Order of Anti-polygamy Crusaders, an auxiliary to the National Reform Association. The regular business of the chapter was omitted that ample time might be afforded the speaker who entered at once upon her subject after the salute to the flag.

"'One Home, one Country, one Flag'—these were the opening words of an interesting, illuminating exposition of 'The Mormon Empire' as it stands today.

"With great conservatism and without a shade of bitterness, Mrs. Diefenderfer spoke most convincingly on the subject, armed with documentary evidence of the statements made. So interested was the audience that it is hoped that in the near future, it may be possible to hear the speaker at a more general meeting."

LETTER FROM FRANCIS J. DIEFENDERFER, President-At-Large of Anti-polygamy Crusaders

The leaders of the Mormon hierarchy have never accepted the government of the United States. Orson Pratt, the Apostle of Theology, years ago uttered the following prophecy: "The day will come when the United States government and all others will be uprooted and the kingdoms of this world will be united in one and the kingdom of God" (which always means the Mormon hierarchy) "will govern the whole earth and have universal sway." The present theologian of the system uttered a similar prophecy at a recent annual conference: "The whole of America is the land of Zion. These are only the Rocky Mountain Stakes of Zion, the lion crouching before he springs."

The court records of Salt Lake City

reveal the persistent treasonable efforts of the Mormons to be rid of the authority of our government. Bishop Cahoon, for forty years a member of the Church and a Bishop for eighteen years, having gone through the Endowment House, astonished the court when he testified that according to the Mormon Church "The highest obligation upon any man was to obey the priesthood," and that the leaders of the Church prayed frequently for the overthrow of this government. The testimony of many witnesses at the time of the hearing in the Smoot case proved conclusively that treasonable oaths were required of those that passed through the Endowment House. Was Reed Smoot himself permitted to become one of the high counseling body of the Church without taking these oaths? The following are some of the claims of the Church.

First, "the priesthood are the vicegerents of God. They control both temporal and spiritual affairs and are

entitled to the highest allegiance of men."

Second, "this kingdom will overthrow the United States and all governments after which Christ will return in person. There are certain aims which the blood of Christ cannot atone for but these may be remitted by spilling the blood of the transgressor—hence the doctrine of blood atonement."

Third, "polygamy is commanded—if a man obeys he will be exalted in the future life and become a God."

Fourth, "the congress of the United States has no right to pass any law interfering with the practice of the Mormon religion and that the acts of congress against polygamy and disfranchising those who practice it are unwarranted interference."

Congress by an amendment to the Constitution can give relief to hundreds of Mormon homes and save the honor of our land.

MORMON ACTIVITIES

At the recent General Conference of the "Reorganized Church," the lesser wing of Mormonism, it was officially reported that this body has now reached the total of 90,825 in membership. It was said that the largest gains had been made last year over several previous years. In the year 1895 this body numbered 32,889 so the growth is very apparent. President Smith expressed the hope that the 100,000 mark will be passed within the next two years.

Growth in wealth is also indicated by the Bishop's report. The assets now amount to \$2,329,419.21, whereas in the year 1912 they were reported as \$343,213.82. The yearly receipts from tithing and other sources amounts to \$718,670.14, whereas in the year 1912 it was \$310,220.40, considerably less than half the amount received last year.

— According to published reports of the General Conference of the "Reorganized Church" held in April at La-

moni, Iowa, there was quite a fuss stirring amongst the high lights of this organization. The "First Presidency" and the "Twelve Apostles" were in a deadlock of dispute over the exercise of their priestly functions. This was spoken of as a "battle" that would surely result in some casualties and wounds. President Frederick M. Smith, finally offered his resignation which is an indication that he had been hit mighty hard, but of course, it was not accepted. Finally he was sustained as "Prophet, Seer, and Revelator" to the Church. Certainly, for what would become of this church if "the seed of the Prophet" were not at the head? Many seem to think this grandson of "Old Joseph," the original, is beginning to show some of the traits of his old grand dad in his exercise of authority and desire for power.

In his closing speech before the late General Conference, Prophet, Seer, and Revelator, President Frederick M. Smith, warned the people, using an old-

time Mormon phrase, "The sifting time is here." That means that "apostates" are slipping through and out. He warned the people to cling to their belief in inspiration, "let me say, cling to it as you never clung to it before, for only by the help and direction of Almighty God will this Church survive." That is, follow the revelations of the Prophet for he is the sole mouthpiece of inspiration and then the Church will survive. He makes a great plea for loyalty to the Mormon Church but says not a word about loyalty to Christ Jesus.

President Frederick M. Smith, gives the following definition of a prophet: "A prophet is a man who expects to see his ideals realized." It will be a modern wonder if such a statement does not set going the thinking processes of many of the younger element among Mormons. Therein lies the secret of the whole false system of Mormonism. Mormonism is the following after the ideals of the Mormon prophets rather than the ideals of Jesus Christ. Old Joseph, by one of his revelations told the people to receive his word, "as from God's own mouth," and following his ideals they went into polygamy, Daniteism, mystical practices, and many other fanaticisms. Read the history of false prophets and you will find that they have all been men who have tried to put their ideals across. If the Mormon people would get busy trying to realize the ideals of Jesus Christ they would have no time to help these Mormon prophets with their schemes.

The "Reorganized" wing has recently had a great ingathering of souls at Flint, Michigan, according to a report published in, **The Saints Herald**. Elder Daniel MacGregor, conducted a few weeks series of meetings that resulted in the baptism of "fifty-five precious souls * * * nearly all adults."

At first there was little progress made in the meetings then a change came which is described as follows:

"Now commenced the supplementary work of God among His people.

His Spirit manifest in dreams began an agitation * * * a man had a dream of seeing the earth heaving like billows and a big black arm reached out to get him. 'O, no,' said the baptized brother, 'I want to go to God' and he went.

"Another saw himself between two lakes, the one of fire, the other of water. He had to go toward one or the other and in his distress he awoke and took the water (baptism) route." Before these dreams came, "there was nothing doing in the washing line." That is what Mormon baptisms mean—literal baptismal regeneration."

If the Mormons will only think about the false religions and outbreaks of fanaticisms that are recorded upon the pages of history they will see how they have thrived in such an atmosphere of superstition. A slight understanding of psychology will easily explain such experiences as described. These experiences are not confined to Mormons, they accompany fanaticism of various brands. It is the goodness of God that leads men to repentance, rather than, "a big black arm reached out to get him." Surely, Mormons who get education will not forever be deceived by such means or methods. Mormonism cannot thrive without the aid of some unworthy stimulus. Here is a case in point. The tragedy of it all is that fifty-five souls are misled in their outreach toward religion.

There is now on the press of Fleming H. Revell company, of New York City a book by the Rev. William E. La Rue, entitled "The Foundations of Mormonism." This is a study of the fundamentals of Mormonism from the original Mormon documents. A leader in the Mormon Church has recently thrown out the challenge to all in disagreement with them by saying, "You can only reach them (Mormons) by showing them something fundamentally wrong in their church structure or belief." This, Mr. La Rue has attempted to do. His book applies to all branches of the Mormon Church and treats all matters of importance from the origin of the movement to the present date.

ITEMS OF NEWS

Miss E. A. Lilley has spent the month of May in Connecticut where she has made many friends for the Association.

Dr. J. M. Tibbetts has been lecturing during May in Indiana and New England and arranging for meetings to be addressed by Mrs. Lulu Loveland Shepard and Dr. James A. Dodds.

Dr. Renwick Wylie has recently been laboring with success in Pennsylvania. He has now gone to Ohio to care for the interests of the Association there.

After closing a successful campaign with Indianapolis as a center, Mrs. Lulu Loveland Shepard has gone to Delaware and New England to deliver addresses on Mormon polygamy and aggression.

Our new secretaries have been active the past month in their various departments; James H. McCormick in Eastern Pennsylvania, A. S. Hill in Ohio and James E. Garvin in the Pittsburgh district.

A. S. Hill has visited 57 cities and towns during the past month and has interviewed hundreds of ministers and laymen in behalf of the Third World's Citizenship Conference. He has arranged for a number of meetings to be addressed by the General Field Secretary.

"Uncle Sam, the Fighting Parson," is the subject of a new address by Dr. James S. McGaw which has won the approval of audiences wherever it has been given. Dr. McGaw has been speaking at various points in northern Ohio and in Pennsylvania during May.

Dr. George M. Hickman, Philadelphia secretary, devoted the earlier part of the month to efforts in behalf of the Philadelphia mass meeting. He has been speaking on Sabbaths in behalf of the Association and giving his week days to the establishment and development of the Philadelphia office.

The department of industrialism, of which Dr. John Royal Harris is the head, is meeting with the commendation of the public. Bolshevism needs discussion. Dr. Harris is revealing this strange new "ism" to thousands of auditors in the center of the American Bolshevistic propaganda, — eastern Pennsylvania and New Jersey.

The experiences of the Superintendent of the National Reform Association, Dr. James S. Martin, since he departed for Europe are related by him in an entertaining style on other pages of this issue.

The following is one of many commendations which have come to us regarding Dr. James A. Dodds, who has spent the month of May in the New England States, assisting in the campaign against Mormon evils: "Dr. Dodds is a very fine, brotherly fellow and has an admirable line of thought which he presents well."

John Royal Harris has been leading in the fight against the evils of Bolshevism. A manifestation of the impression he makes upon his hearers is found in the letters which they write to the Association. Here are quotations from the letter of one friend:

"I am glad to inform you that Dr. John Royal Harris was here recently and delivered his lecture on Bolshevism. The lecture is a treat to all who hear it. The lecturer, Dr. Harris, is a marvel, he is a star of the first magnitude. We had the pleasure and rare privilege of having him with us in our home. Everybody should hear and know him."

One who signs herself "a true mother" has sent us a touching letter and a sum of money with the request that we send a cablegram to President Wilson with a view to influencing him to include a Christian acknowledgment in the Peace Pact. The letter has

reached us too late to serve the purpose desired. The efforts of our Superintendent, Dr. Martin, in Paris to secure this recognition are recounted elsewhere in this issue. If the "mother" will send us her name we will return the money to her. In case we do not hear from her we will apply her money like some other gifts that have been made, toward defraying the expense of our special delegate, Dr. Martin, to the Peace Conference.

The governor of Pennsylvania declared a State holiday on Thursday, May 15, when the Philadelphia committee held its opening mass meeting in the First Baptist Church of that city. The holiday, however, was not occasioned by the mass meeting, but because on that day Pennsylvania's returning veterans paraded through the streets of Philadelphia.

The excitement and enthusiasm of the city were unparalleled and interfered greatly with the attendance at the meeting. However, an audience notable for its quality assembled and listened with attention and approval to three admirable addresses, given by John Royal Harris, Gifford Pinchot and John A. Voll.

The Philadelphia Press of May 16 contained the following article regarding the meeting:

"It is a pity that while our returning soldiers are vainly searching for work, thousands of permanent aliens who do not like our form of Government are holding lucrative positions after they took advantage of the laws which exempted aliens from military service."

Gifford Pinchot, former chief forester of the United States, made this assertion at a meeting of the National Reform Association, held in the First Baptist Church, Seventeenth and Sansom Streets, last night.

"Social and Industrial Justice versus Bolshevism," was the topic discussed by several prominent speakers.

"We have in our country a

species of human who does not belong here," continued Mr. Pinchot. "He is the import of another country, one who has refused to become an American either by naturalization or by absorbing the American spirit. This fellow lives here but does not belong here. The ships which are bringing home our heroes, many of whom spilled their blood for their country, should be sent back eastward loaded with those who are not satisfied with our country.

"It is from such men as these that comes the preaching of Government overthrow and the I. W. W. and the Bolshevist doctrines."

John A. Voll, president of the Glass Blowers' Association, said that organized labor is opposed to Bolshevism because it means tying the wage earner to his job.

Rev. Dr. John Royal Harris, one of the leaders in the National Reform Association, said that "Bolshevism is bossism in overalls."

"They are fighting America," he said. "Radicals in union and non-union labor, in one wing of Socialism, make common cause with crime and professional agitators. This is American Bolshevism. You can always tell it by its purpose not simply to overthrow the capitalist class by peaceable means, but to overthrow the Government by any means whatever. It helped the Huns in war time by fomenting 2300 strikes up to just before last Christmas. Whining Germany is now looking to union with Bolshevism as her only way out. The reds are actually fighting us and our Allies, and to side with them is to give aid and comfort to the enemy.

"America on guard has never been whipped. She is awakening to this invasion."

George M. Hickman, secretary of the Philadelphia Committee of National Reform Association, presided.

BOOK REVIEWS

WAR AIMS AND PEACE IDEALS—

Illustrating the Aspirations of the Modern World. Edited by Tucker Brooke, B. Litt., (Oxon) Assistant Professor of English, Yale College, and Henry Seidel Canby, Ph. D., Adviser in Literary Composition and Assistant Professor of English in the Sheffield Scientific School, Yale University, New Haven: Yale University Press. MDCCCXCIX. pp. XI, 264.

This is a volume of unique value and of compelling interest. The scholarly editors believe that although formal state papers have of course a great historical interest, yet the truth about the war and peace is more likely to be found in the frank statements of private individuals. They speak not for a propoganda; and yet they express more surely the people's thoughts.

With this conviction these collaborators have compiled this volume. We should say it is not so much the world's thought on peace and war as it is the world's best thought on these great themes. Perhaps after all the world's best thought dominates and controls and shapes and leads the wide world's thinking.

It requires a well informed mind and wise discretion to select the few who can be cited. And we judge that this difficult task has been well done. The atmosphere of aspiration today is as wide and pervasive as civilization itself. Every nation is in an attitude of expectancy and the thought-leaders of all upward looking peoples are contributing to the world-wide symposiums of peace and progress.

Germany, Belgium, France, the

British Empire, Italy, Russia, Serbia and the Czecho-Slovaks and finally America make their contributions. It is a temptation to speak of these in detail but suffice to say that the volume is a treasury of literary gems on this subject. One gets for example, a bird's-eye view of Germany's notions. Treitschke, Nietzsche, Bernhardt are cited. Lissauré's "Song of Hate" is given in English form; and then as a kind of counter foil Karl Liebknecht and Prince Lichknowsky have their say, but the former has already met his fate and the latter has been degraded; and it must be a later voice that will speak for the belated higher aspirations of the German people.

The British Empire has some splendid spokesmen in Sir Gilbert Murray, Winston Churchill and notably in L. P. Jacks and Viscount Grey. Professor Bergson is perhaps chief of those who speak for France. Some noble and beautiful thoughts are found in "Some Serbian National Poetry" and in "Bohemian Longings for Freedom." Last of all, America speaks and while Owen Wister and the late Joyce Kilmer and Wilbur C. Abbott and William Allen White are heard, a large and leading place is kept for Woodrow Wilson.

It is difficult and dangerous to make comparisons but we would call special attention to Cardinal Mercier's (Belgium) "Patriotism and Endurance," that of Henri Bergson on "Life and Matter at War," W. W. Gibson's (England) poem "Between the Lines" and Abbott's "Cossack or Republican?"

The volume is not only a fine literary contribution but also in its high spirit of love of freedom and of devotion to the broad and unselfish aspirations for human welfare and development, it gives a distinctly heartening and elevating touch to the world outlook for the future.

M.

THE UNITED STATES IN THE WORLD WAR—By John Bach McMaster, Prof. of American History in the University of Pennsylvania, Author of a History of the People of the United States. New York, London. D. Appleton and Company 1918 pp. 485.

Whoever tries to write a history of the great world-war undertakes a great enterprise. Particularly is this true at so early a time as this. His work is bound to be very difficult and very important. Difficult, because his early readers often come to the narrative not so much to get information as to compare the views and statements which he finds with impressions of his own. And yet, it is very important that the record should be made while the facts are fresh, for the sake of the later reader in future years.

Professor McMaster is a master in the art of writing history. His first task here was that of selection. He confines himself strictly to his theme. His subject is not the Great War but the United States in connection with it or participating in it. Necessarily, he comes up to our part in the European war gradually, and yet scarcely so. He does not wander far afield in tracing the causes that lead up to the great catastrophe.

Professor McMaster's history is not a cold dispassionate analyzing of what simply happened. His record is concrete, life-like and personal. To read these pages is for the intelligent citizen of this country to live over again the last half dozen years of his life. He does not write as a critic or a partizan or as a judge. He tells the story: he quotes from men, newspapers, friends, foes, Allies, Germans, so that the reader can see how matters were understood or represented by all the parties concerned.

And yet, it is plainly an American's history. The American reader, of course, will feel that it is true history and that any one who gives a straightforward account of the things that have

happened in this war is bound to give color to the record. It is history, but it is an American version of it, not a German.

We believe that this history is worthy to live as an accurate record. A sane judgment and a clear perception will be found in the book, and while much space is given to the acts and the words of leading men in American affairs, no one can complain that he prejudices or even judges these men but leaves it to the reader to judge for himself. The history comes up to about March, 1918, and therefore is but a fragment of the full story of these crowded and fateful years.

M.

THE NEW AMERICA—By an Englishman, Frank Dilnot, author of "Lloyd George; the Man and his Story," etc. New York: the Macmillan Company. 1919 pp. 145. \$1.25 net.

This is a very readable and appreciative series of impressions of America and Americans, up-to-date and in the light of the developments of the war. The author says that "among the great majority of the English people there is no true knowledge of the spirit and feelings of Americans and among Americans as a whole there is a similar lack of understanding of Britain and the British." This book, is in the line of removing this mutual misunderstanding. The "notes" on us Americans are well done. We read them not so much to learn about ourselves as to learn what our English friends think of us. We have no reason to complain of what Mr. Dilnot has to say. He devotes a chapter to each of five Americans and who could guess who they are? Col. E. M. House, Elihu Root, Theodore Roosevelt, Orville Wright and Wm. A. Sunday. There is a chapter on "President Wilson at Close Quarters." Such books have their own interest and value. Altogether, this book is vivacious in style, frank and sympathetic in criticism and friendly both in tone and spirit.

M.

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The Christian Statesman acknowledges the receipt since our last issue of the following sums for the reading room fund:

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